

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

Caring for Aging Parents

Obstacles to Pastoral Creativity

Helping Recovering Fundamentalists

Surrender's Role in Spirituality

Healing Childhood Abuse

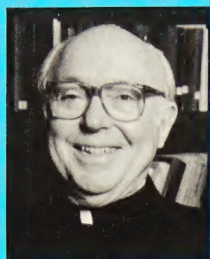
*****3-DIGIT 947
P 1109655 WINTER 95 367 1
GRAD THEOL UNION/LIBR SERIALS
2400 RHOGE RD
BERKELEY CA 94709-1212



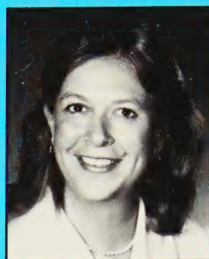
PROCESSED

APR 19 1995

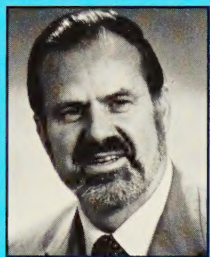
GTU LIBRARY



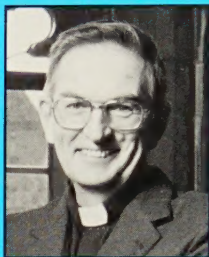
EDITOR-IN-CHIEF James J. Gill, S.J., M.D., a priest and psychiatrist, serves as a consultant to The Institute of Living, the Harvard University Health Services, and religious congregations, dioceses, formation personnel, and spiritual renewal centers throughout the world.



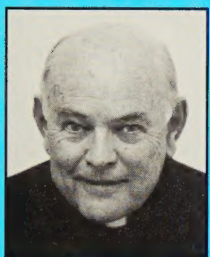
EXECUTIVE EDITOR Linda Amadeo, R.N., M.S., a nurse whose clinical specialty is psychiatry, is assistant director of the Christian Institute for the Study of Human Sexuality in Boston, Massachusetts. She conducts workshops internationally on topics related to human development and women's issues.



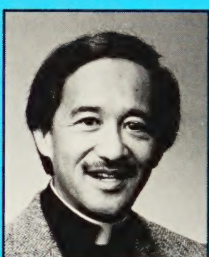
SENIOR EDITOR Loughlan Sofield, S.T., M.A., is a general counselor of the Missionary Servants of the Most Holy Trinity. Brother Loughlan has conducted workshops on psychology and ministry in North and South America, Europe, Australia, Africa, Asia, and India.



SENIOR EDITOR William A. Barry, S.J., Ph.D., a priest, author, spiritual director, and lecturer, is the provincial of the Society of Jesus of New England. In the past Father Barry has been vice-provincial for formation in the New England province, rector of the Jesuit community at Boston College, and director of the Center for Religious Development in Cambridge, Massachusetts.



BOOK REVIEW EDITOR Jon J. O'Brien, S.J., D.O., is a priest, lawyer, and physician, board-certified in psychiatry. He serves on the staff of the North American College in Rome, Italy, and is an associate professor of psychiatry at the Georgetown University School of Medicine, Washington, D.C.



ASSOCIATE EDITOR Wilkie Au, S.J., Ph.D., a priest, author, and spiritual director, is codirector of spiritual development services and adjunct professor of pastoral studies at Loyola Marymount University, Los Angeles, California. He has served as novice director and director of the Jesuit collegiate program for the California province.

The quarterly journal **HUMAN DEVELOPMENT** (ISSN 0197-3096) is published by the Jesuit Educational Center for Human Development (JECHD), St. John's Seminary, 127 Lake St., Brighton, MA 02135-3898. The JECHD is a nonprofit organization established to be of service to persons involved in religious leadership and formation, spiritual direction, pastoral care, and education. Subscription rate: United States and Canada, \$24.00; all other countries, \$31.00. Single copies: United States and Canada, \$8.00 plus shipping; all other countries, \$10.00 plus shipping. Second-class postage paid in Boston, MA, and additional mailing offices. Postmaster: Send 3579 to HUMAN DEVELOPMENT, P.O. Box 3000, Dept. HD, Denville, NJ 07834. Copyright 1995 by HUMAN DEVELOPMENT. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

Send new subscriptions, renewals, and change of address (please include mailing label if available) to **HUMAN DEVELOPMENT**, P.O. Box 3000, Dept. HD, Denville, NJ 07834.

Letters to the editor and all other correspondence may be sent to **HUMAN DEVELOPMENT**, St. John's Seminary, 127 Lake St., Brighton, MA 02135-3898. Phone: (617) 562-0766. Fax: (617) 562-0668.

HUMAN DEVELOPMENT

CONTENTS

5

THE ROLE OF SURRENDER IN MIDLIFE SPIRITUALITY

Martin C. Helldorfer, D.Min.

10

AGING PARENTS AND OUR AGING SELVES

Mary Elizabeth Kenel, Ph.D.

15

OBSTACLES TO PASTORAL CREATIVITY

Gerald A. Arbuckle, S.M., Ph.D.

21

POVERTY IN SPIRITUAL FORMATION

Marie Beha, O.S.C., Ph.D.

25

GOVERNANCE IN RELIGIOUS CONGREGATIONS

Catherine M. Harmer, M.M.S., Ph.D.

29

DOUBLE-LOCKED

James Torrens, S.J.

31

SPIRITUAL DIRECTION OF RECOVERING FUNDAMENTALISTS

Joel Giallanza, C.S.C.

36

RECOVERY-SENSITIVE FORMATION

Oliver J. Morgan, S.J., Ph.D.

41

GETTING OVER CHILDHOOD ABUSE

Maurice J. Proulx, M.Div.

2

EDITORIAL BOARD

3

EDITOR'S PAGE

Blessed Are the People Who Need

46

BOOK REVIEWS

EDITORIAL BOARD

HUMAN DEVELOPMENT

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

EXECUTIVE EDITOR

LINDA D. AMADEO, R.N., M.S.

SENIOR EDITOR

LOUGHLAN SOFIELD, S.T., M.A.

SENIOR EDITOR

WILLIAM A. BARRY, S.J., Ph.D.

ASSOCIATE EDITOR

WILKIE AU, S.J., Ph.D.

BOOK REVIEW EDITOR

JON O'BRIEN, S.J., D.O.

MANAGING EDITOR

CAROL LEACH

Reverend Gerald A. Arbuckle, S.M.
Reverend George Aschenbrenner, S.J.
Reverend Robert Y. Blyman, M.D.
Reverend Michael J. Buckley, S.J.
Sister Noreen D. Cannon, C.S.J.
Reverend David Coghlan, S.J.
Reverend William J. Connolly, S.J.
Sister Marian Cowan, C.S.J.
Most Reverend John Cummins, D.D.
Reverend Angelo D'Agostino, S.J., M.D.
Reverend Joseph Dargan, S.J.
Sister Anita de Luna, M.C.D.P.
Meyer Friedman, M.D.
Reverend John Carroll Futrell, S.J.
Brother Joel Giallanza, C.S.C.
Reverend Howard Gray, S.J.
Rabbi Earl Grollman
Sister Brenda L. Hermann, M.S.B.T.
Daniel E. Jennings, D.S.W.
Most Reverend James Keleher, D.D.
Reverend Edward Malatesta, S.J.
Sister Donna J. Markham, O.P.
His Eminence Carlo Cardinal Martini, S.J.
Reverend Dominic Maruca, S.J.
Heidi McCloskey, R.N., M.S.N.
Reverend Cecil McGarry, S.J.
J. Fenton McKenna, J.D.
Reverend Paul Molinari, S.J.
Sister Joanne Moore, C.H.M.
John R. Moran, Jr., J.D.
Reverend John O'Callaghan, S.J.
Reverend Edward M. O'Flaherty, S.J.
Reverend Timothy Quinlan, S.J.
Brother Charles Reutemann, F.S.C.
Reverend Gordon Tavis, O.S.B.
Robert J. Wicks, Psy.D.
Brother James R. Zullo, F.S.C.

INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the Executive Editor, Linda Amadeo, HUMAN DEVELOPMENT, St. John's Seminary, 127 Lake St., Brighton, MA 02135-3898. Copy should be typewritten double-spaced on $8\frac{1}{2} \times 11$ -inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 pages) with no more than 6 recommended readings; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide author name(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black and white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., c/o HUMAN DEVELOPMENT (for address, see above).

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

Editorial Office: phone (617) 562-0766; fax (617) 562-0668.

EDITOR'S PAGE

BLESSED ARE THE PEOPLE WHO NEED

Recently, President Clinton reminded us that in times of disaster and greatest need on the part of suffering humanity—for example, after the earthquake annihilated Kobe, Japan—we see people demonstrating the finest of human qualities as they rise to the occasion and commit themselves and their resources to help meet the needs of the unfortunate victims.

After hearing the president's comment, I started thinking about the lyrics of a ballad that Barbra Streisand made famous in the Broadway musical *Funny Girl*. The words that came to mind were these: "People who need people are the luckiest people in the world." The residents of Kobe certainly were in need of the response of people. But does that really mean that they are among "the luckiest people in the world," as lyricist Bob Merrill seems to want us to believe?

The fact is, we all need people. Don't we? Surely, at certain moments and seasons, we all do. But not every person in need is capable of feeling lucky. Some individuals lack self-awareness, and they are unable to recognize their own human needs and reliance on others. Many, excessively independent, cannot allow themselves to admit that they have needs; they view dependence on others as a sign of weakness. Psychologists say that these people "deny" their neediness.

What do people like these lose by believing that they can get by without ever asking for the help of other people? I think their greatest loss is that of the experience of hope. Those who can't or won't let themselves expose their needs to others are depriving themselves of the chance to live their lives with the strength that the virtue of hope supplies.

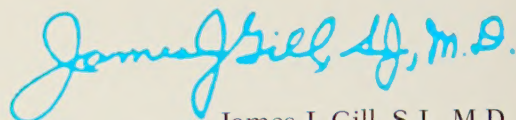
Beginning in childhood—through turning trustingly to others who are able and willing to respond to our needs with their knowledge, skills, time, energy, and other resources—we learn to appreciate that we are persons who are valuable and that our lives, health, happiness, and well-being are truly precious possessions. We also learn, through being helped by others, that human beings are created with the capability to manifest amazing generosity. Consequently, we are able to live in hope, confident that the goodness and love of others will be shown to us in our times of urgent need. In those moments of trustfully depending on people, we come to realize that we are "the luckiest people in the world."

Let's look at the same scene from the opposite perspective. We who have talents, skills, professions, experience, and other gifts that we can devote to those in need—whether in times of catastrophe or on any ordinary day—would be frustrated beyond words if there were no one in need turning to us with hope for a response, and thus allowing us to find meaning in our lives through commitment of our God-given resources. So when we encounter persons who need what we have to give, we would do well to keep in mind that *we need them*. By depending on us, they afford us an opportunity to fulfill one of our deepest human needs—namely, to show love for our brothers and sisters and to receive their grateful love in return. In other words, those of us who both need and are blessed with people to assist ought to regard ourselves as "the luckiest people in the world."

More compelling than the lyrics of any song, the spiritual season of Lent—climaxing in a triumphant celebration of Easter—invites every human heart to consider deeply the concepts of need, dependence, and hope. Lent reminds us of our *need* for a Redeemer to win forgiveness for us and to pay, through his agony and death, the price of our admission into Heaven.

It calls us to contemplate how *dependent* we are on the church to lead us to holiness through life-giving baptism, healing reconciliation, and eucharistic nourishment. Finally, this exceptional season of grace teaches us not to forget that the Christ-built *hope* we have for a happiness that will last forever derives its everyday support from others—the people around us who live by faith and whose good deeds toward us are daily signs of the love God has for us all.

May Easter help us recognize that we dependent people, blessed as we are in all these ways, are unquestionably “the luckiest people in the world.”



James J. Gill, S.J., M.D.
Editor-in-Chief

Letter to the Editor

In reading “A Code of Ethics for Spiritual Directors” (HUMAN DEVELOPMENT, Summer 1994), I disagree with Brother Joel Giallanza’s exception to the confidentiality issue.

For me, spiritual direction creates a setting of trust, and when entering into spiritual direction, we enter into it in the same manner as the confessional. It may take individuals weeks, months, and even years to muster up enough trust in themselves to establish a special trust with a spiritual director, and then to share with the director not only their spiritual doubts but their psychological and sexual doubts and fears as well. This does not make them “bad people.” I have too often seen spiritual directors run to the religious/seminary leaders to “report” their findings, and suddenly the directee is “out on the street” without ever knowing the full reason why. This is done out of a phobia which the spiritual director may have. Likewise, the seminary/novitiate directors act out of the same mode.

Whether or not we like to admit it, some people in our church are not capable of dealing with some issues (especially, at this time, with sexual issues). This is primarily because they have not been permitted to deal with their own. The church’s way of dealing with these issues is *not to deal with them*—and this results

in forcing the resignation of individuals who may otherwise be good holistic ministers and leaders because they have been “wounded” by their sexuality and are struggling to cope with it themselves (which is really better than not coping with it at all).

Sexuality isn’t good, and it isn’t bad. It is—and what we do with it is what makes it good or bad. Until the seminaries and novitiates can deal openly and fully with the issue of sexuality and lead candidates who have the potential to become good religious, we will continue to have sexual denial and homophobia in our midst, and continue to “graduate” screwed-up people.

If spiritual direction is to do the job of developing the spiritual life of an individual, then the director has to be open to dealing with *all* issues, and kindly and gently lead the directee to the sources which can help him/her—and this may include referring the directee (*with his/her permission*) to the most appropriate professionals.

The church is in the very situation it is in at this time because the element of trust has been eroded. Until this is turned around, our church will continue on its present course.

—Donald J. Giesen, Deacon
Vulcan, Michigan

The Role of Surrender in Midlife Spirituality

Martin C. Helldorfer, D.Min.

I find it difficult to think of a dynamic that characterizes midlife more accurately than the workings of surrender. I'm in my middle years. I speak of myself as generally content and professionally successful. Nevertheless, day in and day out, as grateful as I feel and as hard as I work, I live with the unsettling realization that life is not just short—it is very short. Earlier today I watched a youngster at play and felt a twinge of envy, knowing that I will not see the good things that she will see in the years ahead. I remember noticing her clear skin and comparing it with my own. While watching her play, I thought of the kinds of employment she might enjoy in the future and felt aware of my struggle to accept or to surrender to the fact that my professional life is now quite limited. Tonight, as I glance across the room at my wife, the feelings of this morning intensify. Our relationship is so cherished that its end colors the present. In midlife, surrender is hardly a welcome word.

ADJUSTING TO INNER LIFE

I am not the only one who thinks of surrender as characterizing midlife. Carl Jung hinted at the same. He spoke of the life span as divided into halves. The first half, he thought, involved a process of adjusting to the “outward” life. That task entails developing a

personal identity and finding a role. Then, once we have adjusted to life—become “someone,” as it were—all is brought into question precisely because we have acquired what we were working toward. It is then that questions of meaning arise: What now? Has it been worth it? Is the end near? These are religious questions, and they announce the beginning of the second half of life—when the task is to adjust to the inner life. Once the second half of life is reached, the individual begins to discover that he or she is so much less than imagined, yet also so much more.

While the topic of surrender is an important one, the literature of surrender is relatively sparse. Those who write on the topic generally do so in the context of the need to adjust to life's limits. In this sense, surrender is an asceticism of sorts that moderates narcissism and awakens respect for others. From this perspective, surrender involves acceptance of what cannot be changed; adjustment is the reward.

It seems to me that in midlife, two other movements that entail surrender are seldom mentioned in the literature: surrendering to the earth and surrendering to the sacred. By “sacred” I refer to God. I use the words *earth* and *sacred* without capitalizing them in order to acknowledge that sacredness is hidden within seemingly mundane experience and that the earth is hidden in the most contemplative of moments.

In this article, I want to illustrate the role of surrender in midlife by looking at its role—not only in the context of accepting limits but also in the context of surrendering to the earth and to the sacred. I will make the point that as this surrender is realized, the way we live and the way we work change. This shift in our way of being present to ourselves, to others, and to the world around us is one of the gifts of midlife. To develop these thoughts, I will recall the lives of two remarkable individuals: George Nakashima, a craftsman of furniture, and Father Pedro Arrupe, a Jesuit priest.

SURRENDER TO THE EARTH

George Nakashima died at age 85. For nearly half a century he had produced hundreds of tables and chairs with such skill that most of his pieces are now highly prized, and many are exhibited in major art museums. Curiously, he had little interest in creating art or being an artist; he thought of himself as a craftsman.

Nakashima was trained as an architect at the Massachusetts Institute of Technology and began to make furniture after studying with Sri Aurobindo in India during the 1930s. It was then that he was reported to have said he had learned of the need to “surrender the ego” in order to develop as an individual. That same need was also required, he thought, in order to work creatively. He spoke of learning to surrender his own plan to the plan inherent in the wood with which he was working. He thought of a tree as having a life of its own, apart from the craftsman, and of the board cut from the tree as having a form already given to it by the tree’s history. He considered wood to have an emotional history—a distinctly non-Western view. “If a tree has had a joyful life, it produces a beautiful grain,” he said. “Other trees have lived unhappily—bad weather or a terrible location.” The woodworker, he felt, was obliged to honor the tree’s life.

Nakashima set out to select the proper wood for each piece of furniture he wanted to create. In order to learn from the wood, he would stack it in his workshop and study it, often for months, before he decided how to use it. That was a way to reverence the wood. The result was that Nakashima constructed furniture that was not only beautiful but also functional—so much so, and thus in a sense so unusual, that today we set it apart to admire.

Nakashima and his employees made thousands of pieces of furniture in relatively few designs. He was not interested in being different from others or in being recognized as an artist. In fact, he distrusted such tendencies, which he considered signs that an

individual’s ego was beginning to draw attention to itself and away from the work. The subtle way in which the ego can one-sidedly intrude upon the life of the world apart from it is one reason that surrender of the ego is necessary. It is no surprise that Nakashima valued the Cathedral of Chartres and used it as an illustration of what can happen when individuals lose their egos in service of a common work that has a life of its own, apart from the workers. The cathedral was built over the centuries by numerous architects, craftsmen, woodcarvers, and stonemasons who had to surrender their unique ways of doing things to the ways already present in the life of the cathedral. Just as Nakashima’s listening to the life of the wood he used led to the fashioning of unique and admired furniture, so thousands of individuals’ surrender of ego led to the construction of a sacred space of unique value.

Was Nakashima successful? Judging solely by the current value of his furniture, there is little question that in his striving for excellence, combined with his effort to surrender to the material with which he worked, he was successful indeed. Curiously, what Nakashima always resisted—to be considered an artist—is exactly what has happened to him since his death. Boston’s Museum of Fine Arts, the Philadelphia Museum of Art, and the American Craft Museum in New York all feature his work.

SURRENDER TO THE SACRED

Surrender was clearly an operative dynamic in the life and work of the late Father Pedro Arrupe. I know few particulars of his life, but what I do know reflects a man who surrendered not so much to the earth as to the sacred.

By everyday standards, Arrupe was a successful individual. He entered the Jesuit order as a youngster, excelled in schooling, and was clearly interested in understanding and living by the spirits of Saint Ignatius and Saint Francis Xavier. At age 30, by way of exception and years before the age allowed by canon law, he was given the trusted position of novice master in Japan. It was not long before he emerged as a leader among the worldwide community of Jesuits. In 1965, at age 57, he was elected superior general of the order. In a quiet way, his leadership touched the church at large.

At age 74, after seventeen years in the position, Father Arrupe offered his resignation to the pope. It was not accepted. In the years that followed, it was evident that Arrupe found the position of superior general difficult. He offered his resignation again; it was rejected again. Over the years, the resignations and rejections continued. I heard the following anecdote

dote, though I cannot confirm it: When a friend asked Arrupe why he seemed so accepting of his situation, he replied, "I'm afraid you do not understand. By this time in my life, there is so much more of Christ and so much less of me."

In midlife we awaken to awareness beyond individual consciousness. Father Arrupe's words reflect his belief that his life was held in Christ and that what was being worked in him was something larger than himself. His aging involved a process of moving from a stance in which his life and actions were of particular importance to an attitude that another, who lived in him, was more important. "So much more of Christ and so much less of me" seems to be another way of voicing the experience of surrendering the ego.

RELINQUISHING EGO WITHOUT PASSIVITY

The lives and words of Nakashima and Arrupe manifest surrender in ways that are not popular. We hesitate to talk of the need to surrender one's ego or to let Christ live in us to the extent that the self is diminished. We are hesitant because we know what distortions may follow. We all know the subtle ways in which a past spirituality of surrender, associated with obedience and listening to God's will, could hide an effort to bend wills and control human hearts inclined to wander. With reason, we are suspicious of words that urge us to relinquish control. We know how individuals can be used and abused.

Yet Nakashima and Arrupe were not abused. Neither did they become passive, dependent, or avoidant. On the contrary, they were remarkably active and successful. While both often spoke of spirituality, they did not withdraw into an otherworldly life or try to develop a spiritual life apart from their work. In fact, their concern for spirituality appears to have led them toward particularly creative work. Surrender to the earth and to the sacred moved both men beyond themselves, yet they did not lose their individuality. Surrender led them to live and work in ways different than most of us do.

When the ego is surrendered and the individual listens to the world beyond personal consciousness—that is, listens to both the sacred and the earth—something special seems to happen: the individual lives and works in a manner that we recognize, set apart, and admire. When a person's surrender leads toward the sacred, we call that individual a saint and place him or her in heaven; when a person's surrender leads toward the earth, we call that individual an artist and place his or her work in museums. In early midlife, the call to surrender is an invitation to live and work in a special way.

Today, few relate to the plastic saints of perfectionism; we extol people who have tried to live fully rather than those who have withdrawn from life

The way we live and work is a question of spirituality. In this era, when both culture and church are undergoing unique transitions, we have no explicitly formulated, widely accepted, culturally supported spirituality to guide us through midlife. Culture and spirituality are so linked that when society changes, so do the way we live (perceive, interpret, understand) and what we value. In such times, one spirituality dies while another is born.

The spirituality of perfection has died. Based on a belief in absolutes, it stressed the value of goodness, the need to avoid sin, and the necessity of willpower. Today, each of these elements is placed in a new context. Contemporary persons tend to value wholeness rather than goodness. There is a corresponding effort to respect the shadowy side of life and to realize that when we stress goodness to the exclusion of sin, failure, ugliness, and violence, we drive that aspect of life underground, where it works hiddenly and hideously. Today, few relate to the plastic saints of perfectionism; we extol people who have tried to live fully rather than those who have withdrawn from life. In this time of change, we have few guidelines to lead us as a community through the church's transition, and even fewer clearly formulated paths to aid persons in midlife through their personal transitions. What we do have, however, are the examples of people like Nakashima and Arrupe.

I have spoken of the role of surrender in the lives of two men, and I have suggested that in midlife we are not only faced with the need to surrender to limits, as developed in the literature of psychology and spirituality, but also invited to surrender the ego in the process of listening to the earth and to the sacred. Such surrender seems to have a transforming effect

**When businesspersons
and scientists are
inclined to look
caringly at the world
they fashion, and when
church ministers can
walk among patients
without solving or
absolving, we will
know that a
contemporary
spirituality is growing**

on individuals and their work. Perhaps someday a spirituality of surrender will develop. Meanwhile, however, we should reflect on one of the problems we must face before that comes to pass.

THE PROBLEM OF LANGUAGE

One reason we have such a difficult time speaking of the need to surrender and recognizing its value in everyday life is that we have split that need from its counterpart, the need to strive. This leads us to think of surrender as separate from, and even antagonistic to, striving. To strive and to surrender are distinguishable but inseparable dimensions of action. We can recognize the presence and interplay of the two if we think of someone learning the game of tennis. Learning involves effort and practice. We have to keep pushing if we are to learn. At the same time, we have to surrender. As unfamiliar and as uncomfortable as the newly learned ways of the tennis swing may be, we have to accept and master them if we are to become adept at the game. Once we have become proficient, we may choose to change what we have learned, but we will not have escaped the need to both strive and surrender at the same time.

The interplay of striving and surrender is not limited to sport. If we want to love someone, we have to

work at the relationship. That involves surrendering as well as asserting. If either person does not do both, the relationship becomes at best a caricature of love. The same is true for prayer. If we associate prayer with the need to surrender at the expense of the need to strive, we end with quietism. Make prayer into something requiring effort at the expense of the need to surrender, and it becomes a monologue. On it goes: If we labor without surrendering sensitively to the world we fashion, others are manipulated, and the earth is violated. Stress the need to surrender at the expense of striving, and our work becomes mediocre.

In today's world, however, we often separate striving and surrender. Different groups become the custodians of each. Churches value surrender; the worlds of business and science emphasize the need to strive. Do a computer search of the literature of business and science: you will find hardly a single reference to the word *surrender*. On the other hand, you will find innumerable references to that word if you search the literature of theology and spirituality—but if you search that literature for references to the word *strive*, you will find that it is hardly mentioned, except as a caution. As a result of this dichotomy, churches are as uncomfortable with ambition as the worlds of business and science are with surrender. Phrased another way, outside church walls we hear a message different from what we hear within them.

We carry the same split within our hearts. When striving and surrender are separated, distortions occur. Today we not only view the two as separate; we also see them as mutually exclusive. Before a spirituality of surrender is articulated and valued, we will have to find a way to link striving and surrender in speech. That will entail finding a way for the church to become comfortable with ambition and competition, and for science and business to recognize the value of surrender. Individuals such as Nakashima and Arrupe seem to have developed a way—a spirituality—of keeping the two together. But groups—whether churches or professions—have not. When more and more persons find a way to unite the two needs, a contemporary spirituality will have formed, and we will be able to speak of that spirituality in conscious ways. For the time being, we have only a glimpse of its outline.

CONTOURS OF DEVELOPING SPIRITUALITY

If we avoid the disguises of surrender—passivity, inactivity, and avoidance—then the contemporary spirituality that is developing may have some of the following characteristics. First, we will develop a

language that encourages us to strive and to surrender. As present, words from the pulpit often devalue the competitive, ambitious, and need-to-strive side of life. Within church walls, gentleness is stressed; within the halls of science and business, toughness is praised. When the church no longer fears assertiveness and when persons of science or business no longer fear a quieted ego, then a contemporary spirituality will have been formed. As long as we hear one community telling the other to stay within its own walls, we know that we remain in crisis and that the split between striving and surrender has not healed.

Second, we will hear persons speaking of the need to respect the life of the world they fashion. Nakashima and Arrupe found ways to combine the need to strive and the need to surrender. In a sense, they developed an ecological spirituality, insofar as they lived and worked in a manner that respected a living world apart from themselves. This approach recalls Pope John XXIII's remark that individuals who approach the earth as material to be used live in a different world from those who approach the earth as a garden to be cared for. When we see a strengthened ecological concern, we will know that a contemporary spirituality is being formed.

Third, we will discover people speaking, without shame, of a contemplative stance in everyday life, and having less need to speak of a spiritual life apart from the day's activities. Nakashima's life reflected this type of spirituality. Clearly, he did not undertake his work for his spiritual growth. The way he perceived, thought, and imagined led him into the world in a special manner that influenced the way he changed the world (that is, the way he worked). His entire life could genuinely be described as contemplative. In June 1989, a year before his death, *Time* magazine endearingly referred to him as something of a Druid, sallying into the woods to look for a promising tree or rummaging around in his work-

shop for the right board with the appropriate grain, texture, and "life." When businesspersons and scientists are inclined to look caringly at the world they fashion, and when church ministers can walk among patients without solving or absolving, we will know that a contemporary spirituality is growing.

Fourth, we will hear the world's advantaged speaking of their need to surrender. Today the language of surrender is found on the lips of the poor and disadvantaged. Acceptance and surrender are ways for them to deal with a world they often find overwhelming and from which they feel helpless to escape. The disadvantaged often hear assurances from churches that the Kingdom of God belongs to the poor; at the same time, they hear from the advantaged that their plight is either sociologically inevitable or psychologically chosen. It is the advantaged, not the disadvantaged, who need a spirituality of surrender. Words of surrender, especially when spoken from the dichotomy that splits surrender from striving, exacerbate the difficulties of the disadvantaged. In our culture at this time, an awakening to the value and role of surrender is needed more by men than by women, more by those in authority than by subordinates, more by whites than by minorities, more by Americans than by Near Easterners, more by adults than by children. When we hear successful, wealthy, white male adults voice the need to surrender when speaking of themselves, we will have another indication that a contemporary spirituality is being formed.



Martin C. Helldorfer, D.Min., is a licensed psychologist who works as a staff psychotherapist at Saint John Vianney Hospital in Downingtown, Pennsylvania. He wrote the books *Prayer: A Guide When Troubled* and *The Work Trap*.

Aging Parents and Our Aging Selves

Mary Elizabeth Kenel, Ph.D.

In speaking of the needs of our aging parents, we must take into account our needs as aging persons as well. The aging process does not occur in our parents while time stands still for us, their adult children. Given the longevity of many persons in the United States today, many of us who are dealing with aging parents are already negotiating at least the beginnings of our own aging process. And it is not uncommon to find persons who might well be considered elderly themselves to be caring for parents who are even more elderly.

It is important to recall that aging is a developmental process that is as critically important as the processes negotiated earlier in life. This means that the focus is on growth rather than decline. Also, like any other stage of growth, aging involves specific tasks. Our aging parents are working to create their elderly selves. They are making their way through the stage that Erik Erikson called the stage of integrity versus despair. They are seeking the crowning achievement of their earthly lives—namely, the acquisition of wisdom.

ANTICIPATED LOSSES

Issues related to loss of physical health and loss of friends and family members through death are fairly

easily recognized, as these eventualities are anticipated in the later stage of life. Yet this does not reduce their impact or decrease the need for appropriate mourning rituals that will assist the elderly person in making the adaptations required. Grieving for both the large and obvious losses and the smaller, more hidden ones is a necessary part of the growing process during this period. Learning to grieve well and to grieve quickly are important tasks to master. Failure to grieve thoroughly forces a person to remain “stuck,” lacking the energy needed to move forward.

By far, however, the most insidious problems of the elderly stem from the fact that our society is not particularly appreciative of its aged members. As a result, the elderly—our own parents among them—tend to be devalued, perceived as no longer productive or able to contribute to society. This means that our parents must work through this stage of growth against great odds—a fact that may be associated with the high incidence of depression found in the elderly.

As our parents enter into old age and require more care and attention from us, intense feelings are often brought to the forefront of our consciousness—such as the poignant sadness we experience because people we once knew as proudly independent now

require physical care. For some of us, there is the chronic pain of losing a loved one to Alzheimer's disease or other types of dementia, although that person's physical body remains. In such situations, a sort of premature mourning may occur, giving rise to feelings of guilt in the adult child, who no longer feels invested in the now "absent" parent.

ROLE REVERSALS

When an adult child becomes a parent's caretaker, the role reversal requires adjustments on both parts. It is important to recognize that at no point does the parent become, or deserve to be treated as, a child. Nevertheless, it is often necessary for the adult child to assume certain responsibilities, small and large, that were formerly handled by the parent. It is hard for the parent to surrender control, and in many cases, it is equally difficult for the adult child to assume control. Nevertheless, especially if a parent lives to reach very elderly status, it is essential that both the parent and the adult child recognize that their role reversal constitutes a developmental task that is shared mutually.

In some families, more complicated issues must be dealt with because old conflicts resurface as roles change. Think, for example, of adult children who come from homes in which a parent was demanding, nonrewarding, extremely critical, or physically or sexually abusive. The feelings of anger aroused in the adult child once the aging parent becomes dependent are often expressed as some form of neglect or abuse—whether verbal or emotional abuse, financial exploitation, or outright physical battering. Clearly, the quality of the earlier parent-child relationship contributes to the level of difficulty experienced by both parties when the roles are reversed.

Feelings of anger need not be limited to those whose parent-child relationships were severely disturbed, however. No one is a perfect parent; all parents fail at times to understand their children's needs or turn deaf ears (sometimes legitimately) to their demands. Inevitably, disappointments color the parent-child relationship. Sometimes one child is very much aware, for example, that another sibling has been and always will be favored. Most people long to be loved unconditionally, but few of us actually experience such wholehearted acceptance. Thus, when faced with the need to care for our parents, old feelings of resentment, longing, and anger may envelop us. Recollections of old injuries may prove beneficial if they can be filtered through the perspective of our adult experiences. Too often, however, the aged parent's demands on the adult child are such that old wounds are merely intensified, and care is given to the parent grudgingly.

ILLNESS AND PERSONALITY VARIABLES

Physical illness, mental illness, and personality characteristics of the parent also contribute to the relative ease or difficulty with which this period of life is negotiated. Persons suffering from chronic, debilitating illnesses require more caretaking services than do those who remain in good health. They are also more likely to suffer from depression, which complicates their situation. Some elderly people become so focused on their own health issues that their lives revolve around their doctor's visits, medications, surgeries, and other treatments. Particularly when a hypochondriacal tendency is present, the constant recitation of complaints can wear down the patience and tolerance of even the most devoted son or daughter.

It is important, however, to recognize that depression is a treatable illness and should not be written off as a normal feature of the aging process. While it is definitely necessary to grieve real losses, depression itself should not be ignored. Advances in psychopharmacology make it easier to combat depression in the elderly. Thus, a consultation with a physician experienced in dealing with the depressed older patient might prove very helpful. In addition, psychotherapists are able to offer counseling geared to the issues of later life, which may help the elderly person examine the subjective sources of his or her depression.

GUILT TRIPS

Running a "guilt trip" on their adult children is a tactic that manipulative parents deploy with accuracy and skill on many occasions. Gambits such as "After all I did for you" or "Guess I'm just good for nothing now" need to be faced squarely. That, of course, is easier said than done. It helps if the adult child has a positive self-image and a genuine belief that "It's okay to have a life of my own"—that his or her needs are as legitimate and important as those of the aging parent. Striving for a balance between both sets of needs can be difficult ("How can I think about enjoying myself when Mother or Father needs me?"). The adult child must strive to establish firm yet flexible boundaries. It is very important not to play into the guilt game, as this leads to further tyranny on the part of the parent and greater resentment on the part of the adult child.

DEPENDENCY NEEDS

Interaction with an aging parent obliges us to examine our feelings about dependency—something toward which our society has an ambivalent attitude.

In many instances, the desire to avoid dealing with our own aging issues leads us to deny the feelings that arise as we watch our parents age

Parenting in our culture reflects a pattern that is already common in society at large. While parents accept dependency in their young children as legitimate, it is not always welcomed. Far too often, children are hurried through childhood. Injunctions to "stand on your own two feet" are commonplace as parents rush children along the road to greater independence. Throughout most of our lives, it is difficult to strike a happy balance between dependence and independence. That both the elderly parent and the adult child experience difficulties with this issue is not surprising.

Dependency needs in adults are viewed with little tolerance. While our society does allow for greater dependency at such times as periods of mourning, those closest to the bereaved are often quick to deliver the message "Get on with your life" or to collude in the denial of the loss with statements such as "It was for the best." Watching our parents become more needy, whether physically, emotionally, or financially, often raises fears regarding our own dependency. Adult children who are themselves struggling with their own dependency issues report a frightening sense of being engulfed by the elderly parent's needs. This is especially true when the aged parent wallows in dependency, convinced that he or she is entitled to total care and attention from the child.

Some adult children, in an attempt to distance themselves from an aging parent, offer insufficient attention and caregiving under the guise of wanting the parent to remain independent for as long as possible. Others deal with their ambivalence toward dependency by attempting to infantilize the parent. In such situations, the child provides too much service and, in severe cases, undermines the parent's desire

to age with dignity. Sometimes this infantilization can be detected in the saccharine tone the child takes with the parent ("Won't we eat some more of our spinach today?"). Outrage on the parent's part may well be the only appropriate response.

On the other hand, some elderly parents maintain their independence in the face of overwhelming problems. They fail to appreciate that their insistence on an inappropriate level of independence places a heavy burden of stress on their adult children. Such parents ought to be reminded that it is now time for them to "plant their oars," as Ulysses did when his traveling days were over. It is their turn to receive from their adult children, and it is appropriate to allow the children the opportunity to give.

ALTERNATE SOURCES OF STRESS

The stresses of the later period of life arise not only from the parental side of the equation; we, the adult children of aging parents, are caught up in difficulties of our own. We too are negotiating developmental milestones. Those of us at the younger end of the spectrum are dealing with the requirements of middle age, while those of us at the older end may already be negotiating the beginning, if not the midpoint, of our own aging process. Given the increased life expectancy we enjoy, it is not at all unusual for adult children to already be 60 or older when they must begin to care for parents who are well advanced in years.

Some of us experience the stress related to role loss as our children leave home to establish independent lives. These days, there is also the stress of previously independent children returning to the nest, once again requiring, and sometimes demanding, some measure of parental nurturance. In addition, many of us assume the role of grandparent, which may be greeted with joy but also requires a potentially difficult alteration in self-image. And retirement, which raises concerns regarding personal finances and, more important, demands new self-definition, looms on the horizon. All such adjustments are stressful and require that we devote a certain amount of energy to our own inner work.

THE AGING SELF

Time constraints imposed by pressures from work, the requirements of relationships with family and friends, and financial issues also contribute to the stresses of dealing with aging parents. Perhaps the major stressor is the confrontation with our own aging selves and thus our own mortality—the recogni-

tion that as our parents' generation moves on, we are the next ones "on the firing line." In many instances, the desire to avoid dealing with our own aging issues leads us to deny the feelings that arise as we watch our parents age.

COPING WITH STRESS

In dealing with the stressors of this phase of life, perhaps the most important thing to remember is not to wait for a crisis. We need to take a long, hard look at our relationships with our parents, both as we recall them from childhood and as we see them at present. Have we held on to old hurts; nursed narcissistic injuries; refused to communicate and, as a result, maintained only a superficial relationship with our parents or become estranged from them? Have we remained "children" relative to our parents for too long? Have we relied on them in a subtle (or not-so-subtle) refusal to shoulder adult responsibilities, to the extent that we are fearful of their departure? We must ask ourselves why we are not able to let go gracefully.

Now is the best time to thoroughly examine our relationships and our feelings about our parents. There is yet time to shore up weak relationships, to offer forgiveness, to say things that must be said so that our consciences will not reproach us if we suddenly lose a parent. It is also time to come to grips with some of the illusions we may have harbored about our parents. In some instances it is necessary to deal honestly with a parent's shortcomings, to recognize the parent for what he or she is, to give up the fantasy of the idealized parent we have constructed for ourselves, and to face the reality of the loss of the idealized parent prior to the death of the actual parent.

FINANCIAL PLANNING CRUCIAL

Discussions of financial matters prior to a crisis help both the adult child and aging parents get a reasonably accurate idea of what resources are available and what obligations they face. Realistic financial planning now can be very helpful in defining the options open to elderly parents in terms of housing or long-term care. The adult child should avoid being trapped into promises during these discussions. Statements such as "I'll never let you go to a nursing home; you'll always have a place with us" may make a parent feel better in the short run but may engender tremendous guilt in the child and anger in the parent if that promise proves impossible to fulfill. The child should do all that is possible to honor the parent's wishes but should never "guarantee" that all will go according to the parent's desires.

Having discussions with elderly parents, prior to a severe illness, about their thoughts and desires regarding such topics as resuscitation, use of heroic means to prolong life, and the drafting of a "living will" is also important. Securing power of attorney in order to be able to make the necessary decisions regarding health care is one way the adult child can ensure that a parent's wishes are safeguarded. If possible, the parent's wishes regarding health care ought to be discussed with the family physician as well, so that he or she may make decisions that are both medically sound and respectful of the patient's preferences.

Both elderly parents and their adult children need to examine their attitudes toward death and dying. Our society has great ambivalence toward these issues. On the one hand, there is a push toward "medically assisted suicide"; on the other hand, there is the attitude that no expense should be spared, no technological advance overlooked, in prolonging life. Knowing when to "let go" is as important as knowing when to "rage against the dying of the light." Recognizing that everything has its season, that "there is a time to be born, a time to die," can help both the elderly parent and the adult child face the decisions needed at this stage of life with more serenity.

Preplanning their own funeral services and other funeral arrangements allows aging parents a measure of control over the manner in which their last rites are conducted. Even more important, preplanning alleviates stress on the surviving children and other relatives, who may live some distance from the parents' locale. If these plans are made in conjunction with the adult children and even the grandchildren, they provide an opportunity for all to break through the shell of denial that often isolates the elderly near the time of death. Allowing aging parents to speak openly of their coming deaths may be one of the best ways of caring for them at this time in their lives.

SUPPORT ESSENTIAL

Above all, we need to recognize that we are simple, finite beings who are only human. We do not need to be either Supermen or Wonder Women. One may feel a certain self-righteousness in being perceived by others as the dedicated caretaker, but singlehandedly taking on that role may not be a healthy response to the elderly parent's situation and signals the need for an honest evaluation of one's motives. If the adult child has siblings, he or she should ask each to make a concrete contribution in money, time, phone calls, and visits.

Depending on the particular details of one's individual situation, it might be helpful to seek support

from groups or agencies that provide respite care. Joining a caretakers' support group allows us adult children of elderly parents to express our feelings in an appropriate setting. We also need to do our best to get adequate levels of rest and physical exercise. Maintaining our own physical and emotional equilibrium at this time of life is very important.

POSITIVE ASPECTS OF AGING

Although this time of life holds stresses for both the elderly parent and the adult child, it is important to recall that it also has its rewards. On the part of the parent, for example, there may be a great sense of satisfaction in recognizing that he or she has lived a good life and been blessed with many years of good health, a happy marriage, supportive children, and loyal friends. The aging parent can take satisfaction in having accomplished certain career goals or in having contributed to a good cause through volunteer work. Having lived long enough to see one's children launched in their careers and marriages and to know one's grandchildren and perhaps even great-grandchildren are also sources of pleasure. Thus, the later stage of life can be a time to look back with pride on one's accomplishments and to recognize one's contributions to the future.

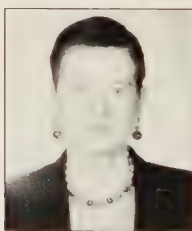
For many elderly persons, the final years are a time of spiritual growth and development, which makes this time of life one of peace and prayer and helps them face the unknown with serenity and a sense of completeness and fulfillment. A person who has successfully achieved the formation of the elderly self and negotiated the stage of integrity is at peace with self and feels a sense of joyousness that stems from the recognition that his or her achievements through personal growth have been worthwhile. The attainment of wisdom, the crowning achievement of life, is often manifested in a sense of self-worth that is anchored firmly in being rather than in doing. There is a sense of the rightness of one's life path, including the vicissitudes encountered along the way. It is as if the aging person, having long worked on the tapestry

of his or her life from the "wrong side," finally becomes fully aware of the beauty of the pattern and the interplay of the colors, ranging from deepest grief to highest joy.

A TRADITION OF CARING

As the adult children of elderly parents, we can find a measure of satisfaction in knowing that we are fulfilling our developmental tasks of this period well, despite the stresses we face. Our kindness toward our aging parents engenders positive self-regard and contributes to increased self-esteem, and we can take satisfaction in setting a good example for our own children. At some point, we will be the elderly, in need of care from the next generation. Establishing or maintaining a tradition of caring within the family and of respect for the aging, whether in the family or in the larger community, can serve to counteract the sense of isolation and alienation that seems to be so prevalent in our society.

This time of life can also see the development of our own spiritual side. There is nothing quite like the face of death coming close to help us gain a certain perspective on our lives. While watching our elderly parents prepare for death, we too can come to a reawakening of spiritual values, which is no small gift in a world that seems to be increasingly individualistic and materialistic. Recognizing that our own time is short, we may be encouraged to commit ourselves to making the most of what time we have here and readying ourselves to welcome the moment of our birth into that mysterious next stage of life.



Mary Elizabeth Kenel, Ph.D., is a clinical psychologist who counsels, directs workshops, and performs assessments for members of religious congregations in the Washington, D.C., vicinity.

Obstacles to Pastoral Creativity

Gerald A. Arbuckle, S.M., Ph.D.

Wherever there are jealousy and ambition, there are also disharmony and wickedness of every kind. (James 3:16)

Envoy and jealousy are not popular topics of discussion. But we must talk about them because they are commonly the root causes of gossip and scapegoating, which can hinder or destroy the pastoral creativity of evangelizers (see my article "Gossip and Scapegoating Cripple Pastoral Innovation," *HUMAN DEVELOPMENT*, Spring 1994). Envy and jealousy are the focus of this article, which offers insights from cultural anthropology. Cultures affect the ways in which individuals and groups experience and/or control envy and jealousy, although people are rarely aware of their influence on their lives.

Envy and jealousy are almost taboo subjects in conversation and literature. Perhaps this is because these human experiences are so primitive that to admit to them is to damage radically our sense of personal and social self-worth. The shame is too great to bear. The envious or jealous person will confess to almost any fault before acknowledging his or her envy or jealousy. Though the material available on these emotions (especially envy) is limited, their socially and pastorally destructive nature demands that they be better known. It would be unwise to forget the reminders that "Death came into the world only through

the devil's envy" (Wis. 2:24) and that envy caused the first biblically recorded death (Gen. 4:5 ff.).

DEFINING THE TERMS

In popular language, the words *envy* and *jealousy* are commonly considered to be synonymous. This is unfortunate, because they connote behaviors that have different causes, even though their emotional content may at times be the same (e.g., anger, fear, sadness). Envy is the sadness a person feels because he or she lacks what someone else has and either desires it or wishes that the other did not possess it. It is a potentially destructive emotion; if it is uncontrolled, the envious not only wishes the envied person, relationship, or thing ruined but in fact may destroy that which is envied. Envy appears when the higher gifts, successes, or possessions of another are seen as reflecting poorly on the self. Envy involves feelings of inferiority, covetousness, or ill will toward the envied person.

The philosopher Aristotle provides two further clarifications. First, envy is felt mainly toward one's peers. For example, we are not likely to be envious of the richest person in the world, simply because the gap does not reflect poorly on us. It is only when the gap between the achievements of others and our own incompetence evokes attention to our failings that envy exists. Second, envy is not synonymous with

emulation. The latter arises from a desire or dissatisfaction caused by seeing that others do or have things that we do not do or possess. Emulation, however, lacks the destructiveness inherent in envy.

Jealousy is a potentially destructive sadness that arises when a person either fears losing or has already lost a meaningful status or relationship with another to a rival. Jealousy assumes that what I fear losing (e.g., property, status), I have by right; it is not caused by a feeling of inferiority, as is envy. Jealousy is commonly cloaked beneath comments of moral indignation—for example, “Who are these people with the affrontery to take away what is rightly mine” or “How dare they break with sacred tradition.” Feel the moral indignation or rage of the prodigal son’s brother, jealous because he feels what is rightly his is being given to someone else: “All these years I have slaved for you and never once disobeyed any orders of yours, yet you never offered me so much as a kid for me to celebrate with my friends” (Luke 15:29).

Often the words *envy* and *jealousy* are used in light-hearted and unemotional ways—for instance, when one friend says to another, “I am envious of your holiday plans.” I am not using the words in that sense here; rather, I am using them in a strict sense, to refer to experiences involving strong, passionate feelings that have the potential to evoke destructive behavior.

Envy and jealousy are paralyzing emotions that obstruct people from making rational judgments about reality. Fueled by selfish or narcissistic desires, the envious and jealous can become so consumed by anger or rage that nothing else matters but their own little world of concern. They can become obsessed with gossip and scapegoating, the visible expressions of inner envy and jealousy. A climate of suspicion and distrust is created, in which deep friendships, collaboration, and teamwork become impossible.

ENVY AND JEALOUSY IN ACTION

Envy and jealousy have bedeviled humankind from its inception. The story of the two brothers Osiris and Seth—possibly the oldest recorded myth—is about envy and jealousy. The handsome god Osiris becomes king of Egypt and, having married his attractive sister, civilizes Egypt and then the whole world. But his evil brother Seth is envious of the abilities and achievements of Osiris; he is jealous of Osiris at the same time, because he knows that his wife has by trickery seduced Osiris. Enraged by these emotions, Seth kills Osiris.

Israelites have to be repeatedly warned of the primal origins and dangers of envy. Hence, the frequent reference to it throughout the book of Genesis. Adam

and Eve fall because they envy God’s superior knowledge and power: “You will be like gods, knowing good from evil” (Gen. 3:5). Cain shows all the symptoms of envy—anger, sadness, and revengeful destructiveness: “Cain was very angry and downcast . . . and set on his brother Abel and killed him” (Gen. 4:5,8). Even the people who attempt to build the tower of Babel are guilty of envy, not just pride and disobedience to God. Choosing to live in a great city rather than to settle in various lands as God wishes, and envious of God’s power, they seek to build a tower of Godlike proportions, “with its top reaching heaven” (Gen. 11:4). They are so consumed with their envy-inspired plans that they ignore the purpose for which they were created. But their envy is self-destructive. The Philistines, envying Isaac because of his many possessions, destroy his wells (Gen. 26:12–16).

Then there is the sibling rivalry between Jacob and Esau. Jacob, encouraged by his mother, is so envious of his brother Esau’s relationship with their father, Isaac, that he lies in order to defraud Esau of his blessing. Jacob’s treachery, born of envy, evokes violent reactions in Esau, who plans to kill his brother (Gen. 27).

The account of the way in which Joseph was treated by his brothers contains all the worst elements of envy: sadness, hatred, and destructiveness. It shows how envy can bind an entire group together: “But his brothers, seeing how much more his father loved [Joseph] than all his other sons, came to hate him so much that they could not say a civil word to him” (Gen. 37:4). The brothers’ envy consumes all their creative energy as they plan first to kill Joseph and then to conceal their perfidy. When they decide to throw him down a well, the callous cruelty of their envy remains as they calmly “[sit] down to eat” (Gen. 37:25).

The prodigal son story (Luke 15:25–30) is one of both jealousy and envy. The young man leaves home as a brash, self-centered adolescent. Utterly destitute and alone, he accepts what is culturally one of the lowest employments—working among pigs. In this liminal stage of his journey, he undergoes a profound maturing experience and admits his selfishness and his need to act responsibly in relationships. The father, sensing the conversion from afar, immediately plans a celebration, because his son had left him as an immature person and now returns as an adult. The brother of the prodigal son, hearing of his sibling’s return, is overwhelmed not only by jealousy but also by envy of his brother, who now possesses what he lacks: a mature adult relationship with their father. The revengeful qualities of his envy express themselves in two ways: he wants his brother punished for his earlier adolescent selfishness, and he seeks to belittle and destroy the joy of his father.

It is “out of envy that the chief priests [hand] Jesus” over to Pilate to be crucified (Mark 15:10), and the reasons for their envy are many: Jesus empowers people in ways never seen before; he refuses to bribe or to be bribed; his lifestyle conforms to his teachings on poverty and humility. True to form, the envious aim to destroy Jesus, thus removing the annoying cause of their anger. Once dead, Jesus and his virtuous behavior will no longer be an uncomfortable reminder to the chief priests of how they themselves should be acting. The Book of Wisdom (2:12,14,19) describes perfectly the malevolent quality of their envy:

Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life. . . . Before us he stands, a reproof to our way of thinking; the very sight of him weighs our spirit down. . . . Let us test him with cruelty and with torture.

Envy, as a primitive disease, forms the foundation of so many great works in English literature. For example, in Robert Browning’s poem “Soliloquy of the Spanish Cloister,” a monk describes to himself ways in which his entire energy focuses on the destruction of the good Brother Lawrence. He dreams up ways to force the envied into heresy on his deathbed, while in the meantime furtively tearing off the buds of his melon plants. The speaker simply cannot stand Lawrence’s simple goodness. Because he cannot achieve this virtue himself, he plans to destroy Lawrence:

“Gr-r-r—there go, my heart’s abhorrence!
Water your damned flower-pots, do!
If hate killed men, Brother Lawrence,
God’s blood, would not mine kill you!”

CULTURES OF ENVY AND JEALOUSY

Culture is primarily a process that is persuasively at work, especially in the unconscious of the group and the individual. It is a pattern of shared assumptions, expressed in symbols, myths, and rituals. This pattern has been invented, discovered, or developed by the group as it has struggled to cope with problems of external adaptation and internal cohesion. The group considers these assumptions valid and seeks to teach them to new members as the correct foundation for perceiving, thinking, feeling, and acting. On the basis of these assumptions, people develop rule-bound institutions and standardized behavior patterns in response to their need for order and predictability in relationships.

As an anthropologist, I must emphasize three little-appreciated facts. First, most people are not conscious either of the assumptions or of the impact of

those assumptions, through institutions, on their lives. Second, cultures, like individuals, have lives or unique identities of their own, so we can rightly say that cultures grieve, are depressed, are open or closed to creative ideas, are envious or jealous. Third, individuals influence culture, but the opposite is even more profoundly true.

There are five anthropological models of cultures in which envy and jealousy are especially operative and/or their destructive influence is being institutionally or personally made ineffective. An anthropological model is not a perfect representation of the real world, but it highlights the major emphases or institutions of a particular culture or group of people. Nuanced explanations or details are omitted to allow us to grasp a little more clearly what is actually a highly complex situation. In reality, a particular culture will have elements of all five models, although one will tend to predominate at any particular time.

MODEL 1: CULTURES OF PREJUDICE

People of every culture or nation tend to think that their way of doing things is right; other ways of acting are stupid, crude, uncivilized, unreasonable, evil, or superstitious. This type of prejudice in favor of one’s own group is called ethnocentrism. Taken to an extreme, the assumption is that “our way of life is *the* way of life,” that other groups have nothing of value to offer us. Dialogue is thus impossible.

Ethnocentrism begets more jealousy than envy. On the assumption of racial, national, religious, sexual, or social superiority, people act to protect or enhance their status. Violence, even wars, result from ethnocentric jealousy. Jews looked on Samaritans as racially inferior people, and vice versa. When Jesus told the story of the Good Samaritan, many of his listeners must have become enraged with jealousy. Jesus had to be marginalized, they felt; otherwise, his teachings would undermine the racial supremacy of the Jewish people.

When jealous actions are insufficient to maintain a group’s status, people often destroy what they claim to be theirs to stop others from having it. For example, toward the end of World War II, the Nazis—in retreat and with no hope of winning—enforced a scorched-earth policy. Destruction becomes a cleansing ritual whereby the jealous party, in a twisted way, seeks to reassert its feeling of power and superiority.

Once a religious group believes it has the monopoly on truth, that it has nothing to learn from any other religion, then jealousy can erupt—even into violence—to protect that group’s cultural feeling of superiority. The history of Christianity offers many significant and tragic examples of jealousy-inspired group actions. Some religious congregations became so jealous

of one another that energy was diverted away from the mission of Christ to preserve instead their congregational sense of superiority over other communities.

Today, within the church, the struggle against cultures of prejudice continues, though there is a little more sensitivity to their discriminatory and unjust consequences. For example, the centuries-old patriarchal culture obstructs within many local churches an honest sharing between the sexes that would further the building of the Kingdom. Male evangelizers can be so jealously committed to retaining their status that even scriptural texts are manipulated to support their dominative positions in evangelization. Other evangelizers continue to refuse to engage in dialogue with other denominations because they jealously fear this will lead to their loss of power or status. Some religious communities, despite rapidly declining membership, jealously prevent sharing administration with outsiders (e.g., in schools or health care services), even though their doing so is leading to the very destruction of the institutions they claim to love so much. Other communities so overconcentrate their renewal programs on the study of their congregational charisms that they ignore the primary purpose of these gifts—to be at the service of Christ's mission, his church, and the world. Members are so jealous about establishing and holding on to a congregational identity that they become inward-looking, fearful to open themselves to the wider demands of the gospel and the urgent pastoral needs of the people around them.

MODEL 2: CULTURES OF COMPETITION

In cultures of competition, four interconnected pivotal assumptions influence the lives of people: there is nothing an individual cannot do by his or her own initiative; one must constantly strive to be better than others; relationships with other people are encouraged only as long as they serve the individual's desire to get ahead; and conspicuous consumption is highly esteemed as an evident testimony to one's progressive success in society. Envy, not jealousy, is the dominant emotional force within this culture model, because envy motivates people to let go of old statuses and to strive for that which makes them better than others. Jealousy makes people hold on to what they possess, thus inhibiting envy-inspired status climbing. For example, the mass media, using constant, subtle envy-raising techniques, proclaim that the latest is the best and that one cannot really be accepted in society if one is without it. "It" can be anything valued by the culture—cars, houses, academic degrees. Cultures of this model, with its utilitarian values, flourish in Western societies.

When church workers uncritically adopt this culture, they cultivate a high degree of individualism, which makes collaborative team effort impossible. In this context, ministers foster elaborate, even unnecessary, building programs—monuments to their innovative skills and their ability to keep ahead of neighboring parishes. Parishioners, seduced by the culture of competition, select only those beliefs and practices that do not conflict with its utilitarian values, thus manipulating the church to fit their personal aspirations. In this way the church, with its rituals and institutions, becomes a junior partner in individuals' struggles for achievement in society. As I note in my book *Refounding the Church: Dissent for Leadership*, Catholic schools are popular, provided they exalt the virtues of self-fulfillment and individual achievement; the moment they insist on issues of social justice or the welfare of the common good, they are seen as irrelevant and dangerous to individual success. People daring to critique the culture according to Kingdom values of social justice and community are considered dangerous and therefore must be marginalized from society.

Western evangelizers working in Third World countries have commonly, and most often unwittingly, brought with them the envy-generating change processes of their own cultures. This has prevented or gravely hindered the emergence of self-sustaining local churches. In *Missions and Money: Affluence as a Western Missionary Problem*, Jonathan Bonk explains that indigenous peoples—awed by the size and qualities of mission buildings and the lifestyle of evangelizers—find it difficult, if not impossible, to grasp the fact that Jesus especially loves the poor. The church is seen as an alien institution, uncultured and insensitive to the real needs of people, and impossible to maintain on limited local resources.

MODEL 3: CULTURES OF CONFORMITY

Cultures of conformity are closed to change and have limited capital or other resources available to them. Any personal or group success is thought to be attained at the cost of other peoples' gifts and power. People in such cultures feel that they are constantly under threat from malevolent forces living and dead, seeking to deprive them through devious ways (e.g., calumny, bullying, backbiting, gossip, witchcraft, and sorcery) of their health, goods, or status. Hence, there are culturally approved institutions whereby people avoid drawing public attention to their achievements. For example, there are formal processes of concealment, denial, or placatory gift-giving to prevent people from becoming the targets

of revengeful, envious forces or being branded as dangerous manipulators (e.g., witches or sorcerers) themselves.

Concealment has many forms. For example, people may foster an above-average degree of privacy so that relationships remain superficial; in this way people feel safe from the danger of the envious eyes of spirits or of the living. In one part of traditional Taiwan, parents often give deprecatory nicknames to their sons in the hope that such scorn makes their most prized possessions less enticing to ill-disposed and envious spirits.

A culturally accepted false modesty is another way to keep others from becoming envious and thus destructive. The “modest” person, in replying to well-deserved praise, deflects attention with comments like “Oh, it was nothing at all. I’m really no different from you and others.” In some cultures it is very bad form to praise people for what they have done or what they possess; such praise arouses fears that those who congratulate others are envious of them and seek to destroy what they have. For example, in a New Guinea village, when I praised a father for the good health of his children and the neatness of his small house, I felt our friendly relationship suddenly change. He became distant, and the conversation ended because he saw my friendliness and interest in his family as a mask for my envious intentions.

Other cultures overemphasize rules of politeness: on no account must there be any sign that one feels unfriendly toward others. For example, in competitive sports and politics, at least in Anglo-Saxon countries, the loser is expected to congratulate the winner, thus proclaiming that the game has been fair according to the rules and that the winner deserved to win. The loser may not believe this at all, but the congratulations are publicly stated and commit the loser not to take envious or revengeful action against the winner.

In cultures closely resembling this model, innovation is not encouraged, simply because any significant creative action evokes envy. The status quo must be maintained at all costs. In New Guinea, for example, the former colonial authority established several costly agricultural schools to train villagers to improve the quality of their farming. Students showed considerable creativity while living at the schools, but upon their return to the villages, they immediately reverted to the old ways of doing things—simply because they feared they would provoke the revengeful or envious wrath of the ancestors who had created the culture. A Samoan family vastly improved their farming methods to pay for better educational and health services, but they eventually had to go back to the old ways of doing things be-

cause fellow villagers, out of envy, socially ostracized them to an unbearable degree.

When church communities adopt this model of culture, innovative evangelization ventures are discouraged. Hierarchical and cultic institutions are overemphasized, to the detriment of the prophetic. People must not draw attention to their personal creative gifts for evangelization out of fear of becoming the objects of envious reactions. A false but socially esteemed humility or modesty sanctions such behavior. This model of culture, with its built-in structures that discourage personal and group envy, flourished in religious congregations prior to Vatican II—characterized by the maintenance of the status quo and the discouragement of diversity or creativity, superficial interpersonal relationships, formation that overemphasized conformity to traditions and uniformity in behavior, and the denial of special gifts.

Today, in many developing countries, cultures of conformity are especially evident—and local churches can fall victim to their negative qualities. For example, candidates for the priesthood and religious life in such cultures are selected and trained to reinforce the social and ecclesiastical status quo, not to be prophetic challengers of traditions.

MODEL 4: CULTURES OF BREAKDOWN

Recall that culture, with its inner network of symbols, myths, and rituals, provides at the deepest level of our being a sense of belonging, security, and direction. Culture keeps at bay what we most dread: chaos, or the radical breakdown of order. Thus, whenever this cohesive network or experienced meaning system is dramatically disrupted, even for reasons we assent to intellectually, we are apt to be thrown into the terror-evoking experience of cultural and personal chaos at the feeling level.

Among the symptoms of chaos are a sense of loss and drifting without clear goals; depression; anger; nostalgia for the past; blaming others for the chaos through gossip and witch hunting; yearning for simplistic solutions to complex problems of change or cultural integration; and wishing for someone or some organizing agency to “get us out of this mess” quickly. The dramatic increase in gossip and formally organized witch hunts in cultures of breakdown reflects undercurrents of envy and jealousy not present in the previously described models at the same sustained level of intensity. The targets of envy-inspired attack are often individuals who have creatively worked through the chaos to achieve a new level of inner peace. They offer no simple solutions to the malaise in society—only a belief that in-depth cultural change is messy and slow, demanding

personal and group ability to live in the ambiguity of the here and now. The inner peace and personal integration of these people evoke envy in those lacking these qualities or unwilling to struggle for them. The latter thus seek to disempower or punish the former, just as the prodigal son's brother wished to punish his newly matured sibling.

Jealousy also rises to new heights. For example, some people seek to escape from the chaos by attempting to go back to the past in order to restore their former secure statuses and power systems. They then jealously cling to their restored positions, more fearful than ever that individuals or movements will again undermine them. Others, although their positions have never disintegrated through a culture breakdown, feel so threatened that they experience the same jealous reactions. Refusing to engage in dialogue with people who have different views, they defensively struggle to maintain the status quo.

The culture of the church today is one of breakdown. As I explain in *Refounding the Church*, we are struggling to move from a fortress model to a collaborative one based on Vatican II values. Inevitably, we must expect, and not be shocked to discover, significant movements inspired by unconscious envy and jealousy at this stage in the church's journey. The symptoms are evident: for example, fundamentalist movements offer instant solutions to the chaos and scapegoat marginal peoples in the church (e.g., women, the poor, and prophetic evangelizers) for "the mess we are in." Some clerics jealously guard their traditional status for fear of losing their identity through increased lay involvement. The same dynamic is present within religious communities.

MODEL 5: CULTURES OF MISSION

In cultures of mission, the primary focus is the ongoing response by people to needs "out there." In flexible and innovative ways, they work together for that purpose, sharing talents, fostering creative dissent, encouraging one another. Individuals, passionately united by a common vision for the group, recognize that differences of opinion, even conflict, are potentially creative experiences, provided that participants remain open to dialogue. They acknowledge that dialogue, for the sake of the common good, is the interpersonal address and response in which meaning is shared, despite the inevitable obstacles that normally block relationships.

People appreciate the fact that there is no simple guide or single isolated virtue to counteract envy and jealousy and their many cultural expressions, including sexism, religious discrimination, and the misuse

of power. For the Christian, these traps are avoidable only through vigilance and the ongoing personal and group commitment to Christ's mission. It is this model of culture that Saint Paul begs his listeners to accept: "I appeal to you . . . [be] of a single mind, one in love, one in heart, and one in mind. Nothing is to be done out of jealousy or vanity; instead, out of humility of mind everyone should give preference to others, everyone pursuing not selfish interests but those of others. Make your own the mind of Christ Jesus" (Phil. 2:1-5).

In the church today, many people struggle to live according to this model of culture—for example, Basic Christian Communities in South America and Asia, small faith communities in parishes, and re-founding or intentional communities of interdependence and mutuality in religious congregations.

PASTORALLY DESTRUCTIVE EMOTIONS

For inculturation to be authentic, writes Paul VI, evangelization must go to the very roots of a culture, not remain a veneer on the surface. Cultural anthropology helps people to lay bare the deep, culturally powerful forces that so often unconsciously motivate them. With techniques of this discipline, I have attempted to uncover the cultural catalysts of two pastorally destructive emotions—envy and jealousy. Once they are exposed, we can more readily take up Paul VI's gospel-founded directive to evangelize the deepest cultural forces of our personal and group identities—those we would prefer not to look at closely.

RECOMMENDED READING

- Arbuckle, G. *Refounding the Church: Dissent for Leadership*. Maryknoll, New York: Orbis, 1993.
- Bonk, J. *Missions and Money: Affluence as a Western Missionary Problem*. Maryknoll, New York: Orbis, 1991.
- Foster, G. "Anatomy of Envy: A Study in Symbolic Behavior." *Current Anthropology* 13, no. 2 (1972):165-201.
- Saloney, P (ed.). *The Psychology of Jealousy and Envy*. New York, New York: Guilford, 1991.
- Schoeck, H. *Envy: A Theory of Social Behavior*. Indianapolis, Indiana: Liberty Press, 1966.



Father Gerald A. Arbuckle, S.M., Ph.D., has extensive experience in anthropological research on religious life. He is director of the Refounding and Pastoral Development Unit at the Catholic Theological Union in Sydney, Australia.

Poverty in Spiritual Formation

Marlo Beha, O.S.C., Ph.D.

The title of this article is deliberately ambiguous. Does it refer to being formed *for* poverty or *by* poverty? (Both.) And what is meant by poverty—external poverty that does without material possessions, or the poverty of spirit that roots reality in the truth of creaturehood? (Again, both.)

So my topic is inclusive, but it is also specific in its focus. This article concerns the ways in which we grow in that gospel poverty which is counsel addressed to all Christians. More particularly, it concerns the formation of religious for and by their vow of poverty. How can persons in formation (and we are all always in formation) be helped to become poor and to grow poorer still? Formation personnel, spiritual directors, and persons preparing for vowed living are especially concerned about this subject—but we are all concerned, because poverty is the direction for all who wish to follow the poor Jesus.

In exploring formation for and by poverty, I wish to draw on the experience of Clare of Assisi, co-foundress, along with Francis of Assisi, of the Franciscan movement, which has always claimed as its special charism a life of gospel poverty.

In Clare we see that a capacity for poverty is prepared for by an experience of “having enough”; nurtured by the example of others, and very specifi-

cally by the generous lives of the poor of our world; expressed in life choice; and deepened in prayerful contemplation.

POSSESSION IS STARTING POINT

Paradoxically, the experience of having enough is an important prerequisite to any choice of radical poverty, either material or spiritual—enough, that is, of self-worth and this world's goods. Why? Because we cannot let go of something we have never known, never had in our hands. If we lack what we really need in order to be who we are called to be, this hole in our being clamors to be filled. So persons who are hungry or thirsty can think of little else but food and drink, and those who have never known the joy and peace of being loved for themselves are diminished in their capacity to receive or return love. All they can do is hope to be filled.

Clare of Assisi seems to have had more than enough. Her biography provides some details. She was from a noble family, one of the richest in the city. To their wealth was added prestige and power. Clare grew up on the family estate, located on some of the choicest urban property. Although the family was driven into exile as a result of the political struggles that were endemic in thirteenth-century Italy, they were able to

soften the experience by taking refuge with members of the extended family in nearby Perugia.

But, you may say, all this is extrinsic to the individual. A person could have all kinds of financial security yet lack inner resources; the “poor little rich girl” is proverbial. On the other hand, those whose existence is precarious can be so secure that they never think of themselves as poor. What makes for this difference in response?

It seems to me that in this case, as in many others, perception is more important than facts. Someone with meager resources may still perceive himself or herself as having enough, whereas someone possessing a great deal more may still be overpowered by feelings of inadequacy. Who has not known or heard of a person too consumed by financial worries and anxiety to enjoy what he or she has? Like the miser whose death reveals a substantial bank account, that person is poor in terms of quality of life and enjoyment. In contrast, an individual whose income falls below the poverty line may be grateful for, and generous in sharing, what little he or she has.

This same paradox applies to the even more critical notion of spiritual goods. Someone with much talent may feel inadequate, whereas someone of meager personal endowments may be well balanced and content with his or her limited abilities.

So neither bank accounts nor personal giftedness are especially revelatory of the “having enough” that is preparation for poverty. Attitudes are far more important. What do I value, really care about? What gives me value? What makes my day? Do I have enough to “afford” to be generous? The questions are life-size, and they need to be answered in life. They concern all of us in our formation for poverty, lest our best efforts and most determined resolutions be blocked by a lack of that basic security which might allow us to let go.

If this is the case (and to some extent it always is), a great deal of patience is called for. Compulsory practice of poverty may only reinforce insecurity. Taking baby steps with encouragement, trusting in the goodness of God as expressed through the generosity of others, we will slowly fill the holes in our being. At least we may grow in being secure in our insecurity. At the end of life, we will all learn that God is enough.

LESSONS IN POVERTY

Clare of Assisi was able to be poor. Where did she learn how? First of all, from her mother. Ortulano was noted among the Assisi matrons for her piety and her charity to the poor of the city, and she must have instilled these virtues in her daughter. Even as

a young girl, Clare showed a delicate generosity. Those who gave witness at the time of her canonization testified that she would take the choicest portions of the dinners served to her and send them to the poor. Her mother undoubtedly knew about this and encouraged it.

The attitudes of parents are central to any choice of poverty. If parents' values center on the dollar sign, it will be very difficult for any of their children to go beyond materialism. If they are anxious, their children will perceive themselves and their world as something to be clung to. If they evaluate others in terms of what they have or don't have, their children will apply the same yardstick to themselves and others.

The poor themselves are poverty's best teachers. They don't theorize about its requirements; they simply live its exigencies. If they are wise, they find joy even in the little they have. Perhaps this is where Clare, and Francis as well, learned the beatitude of being happy, blessed, in having just enough, and sometimes not even that.

Clare learned much about poverty from Francis, even before she met him. She certainly would have heard about the dramatic renunciation of his patrimony in the presence of the bishop and his exultant expression of absolute trust: “Now I can call God my Father.” Later on, she listened attentively to stories of how Francis was living as a poor beggar, laboring to repair the church of San Damiano, and she sent him alms. Still later, she went to hear him preach, and her heart responded to what he said and to all that his life told her about Lady Poverty.

If Clare heard Francis gladly, Francis also rejoiced in what he learned about the pious, beautiful oldest daughter of the Offreduccio family. As one of Clare's cousins, Rufino, had already joined Francis's community, it was easy to arrange a meeting. What Francis said at that time we do not know. What we do know is what Clare heard: the call of God inviting her to walk in the same gospel way.

That is what she did all the remaining days of her life. The example of her mother, of the poor whom she served, and of Francis, who was her teacher and inspiration, all formed in her a life response.

Exemplars will motivate each of us in our search for true poverty. Foundational will be the attitude of our family of origin: their assumptions about what was enough and how much they could afford to give away. Did they enjoy what they had and share it? Were they spendthrifts or misers? Where did material possessions fall on their value scale?

Serving the poor—those who truly do not have enough worldly goods, health, emotional balance—is a solid formation on which to build a lifelong commitment. At least this is true if the experience has

been a good one resulting in increased understanding and compassion. Otherwise, it can simply add another layer of misapprehension and prejudice, and the remaining residue of unconscious resistance may defeat even a good-willed effort to grow in poverty of body or soul.

The influence of significant persons can have the same gravitational pull. It can inspire and move an individual toward authentic poverty, or it can counter the thrust of realistic choice. Though words specify this influence and make it more memorable, life example is its strongest expression. Those who are closest to us usually have the greatest influence; this is so whether we speak of closeness in relationships or closeness in space and time.

POVERTY AS LIFE CHOICE

Poverty is an attitude, but it is also a choice that needs to be stated in life. Sometimes we express our commitment to poverty verbally and then try to match daily life to our words. At other times we find ourselves making small everyday choices until we live ourselves into readiness for a still more radical kind of letting go. Both are authentic and necessary. Clare of Assisi did both.

To go from the luxury living of her ancestral home to the poverty of her Franciscan beginnings, Clare had to make a drastic break with the past. Her conversion was dramatized when she left home the night of Palm Sunday, symbolically exiting through the Door of the Dead. Accompanied by one faithful friend, she made her way to the Portiuncula, where Francis gave her the tonsure as a sign of her consecration and clothed her in the rough habit of a poor peasant.

Clare further incarnated her espousal of Lady Poverty by selling her patrimony and giving the proceeds to the poor. By doing so, she expressed in a definitive way her intention of living in total dependence on God.

That choice would be tested over and over during Clare's forty-some years at San Damiano. She and the sisters who formed the nucleus of the community had only the poorest of living quarters, sparse and sometimes inadequate food, hard work—and much joy. The beatitude of poverty was evident in the spirit that sustained them despite the difficulties they knew on a daily basis. They learned dependence by depending, security by seeing how they were provided for. Repeated experience of God's care for them transformed their faith in providence into certain knowledge.

Theirs was an edifying story, but not everyone who heard it rejoiced. Some, horrified that anyone would choose such a way of life, protested until even Pope

Gregory IX was convinced that Clare's commitment to poverty was an impossible ideal. He offered to commute her vow to something more reasonable. But Clare clung to her vocation and continued to live out her choice of "having nothing."

At the end of her life, she summed up in the words of her Rule what she had learned about the way to live poverty. On her deathbed, when the pope visited her and asked if there were anything he could do for her, she asked him to approve her Rule and the poverty it described. That was her final profession; her request granted, she died the next day. Today, nearly eight hundred years since Poor Clare lived, the voice of her experience still rings true in her Rule.

CHOICES GIVE LIFE DIRECTION

How one expresses such a commitment to poverty is less important than meaning what one says. It could be phrased as a religious profession to live poorly all the days of one's life. It could also be expressed by taking or refusing a particular job or ministry, choosing to live in a poor neighborhood, or accepting responsibility for persons who are especially needy—the frail elderly, the chronically ill, the emotionally dependent. The particular form of expression is a relatively unimportant variable; what is significant is that one's choices indicate a life direction that can be reversed only by turning oneself around. They are conversion points that form one for life.

But what is begun in radical commitment must be confirmed in the repeated syllables of daily choices. These choices, though less dramatic, can be equally significant. In fact, they are the way that definitive options are realized, moving a person from desired orientation into effective realization.

Clare of Assisi chose the poverty to which she felt called every time she resisted the commonsense approach that would have permitted the sisters to own property. She did the same when she defended Francis's ideals against the mitigations that were part of the friars' early struggles. Many everyday decisions deepened her loyal espousal of poverty.

Other choices appeared so ordinary that they were scarcely noticed at the time, but their very persistence gave them weight. The monotony of a frugal diet accepted as being enough, the cramped quarters that were part of the sisters' sharing in the lot of the poor, the hard work that made it possible for them to give something to those who were not just poor but destitute, the confident expectation of the alms on which they depended: these were the daily bread of Clare's poverty.

Our practice of poverty may be spoken in the different language of the twentieth century, but it says

the same thing. We are formed by the definitive commitments we make at critical points in our lives. When we are asked "Whom will you serve, God or money?" we discover what we really want as we answer. And our answer makes an eternal difference.

We also affirm poverty in the daily choices that pattern all our lives. With repeated practice, our preference for poverty becomes almost second nature. We grow in the capacity to distinguish our needs from our wants, learning to see our needs in relation to those of others. We even begin to prefer the poorer, simpler ways of doing things. Lack of secure resources becomes not only a challenge to our faith but also a source of confident expectation. Our experiences of personal poverty breed trust rather than discouragement.

PRAYER DEVELOPS POVERTY

Another helpful insight of Clare of Assisi was her emphasis on how poverty is formed in prayer. For Clare, poverty was essentially God-centered. That was where she started and where she ended, only to begin all over again. She could never be poor enough; her love was never satisfied. God was infinitely poor, having absolutely nothing and needing nothing. Clare tried to be just that poor.

Why? We have already indicated several answers, but the strongest motivational force came from her contemplation of Christ. Jesus was born poor, lived in poverty, and died destitute. In all of these ways he revealed a God who is rich in being without need of any possessions.

Clare contemplated this poor Jesus long and lovingly. In her devotion, she "looked upon, gazed upon, contemplated" poverty's mystery revealed in the lowliness of the Infant Christ and the complete stripping of the Crucified One. So complete was her identification that ultimately her life was transformed into the likeness of the poor Jesus.

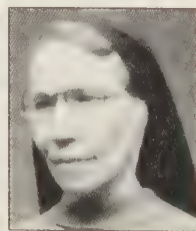
Because of this Christocentric orientation, Clare saw poverty as a gift to be received with gratitude and joy. Whatever came to her was accepted with reverence, used with care, and shared generously. She was delighted with simple things and gave thanks even for the crusts of bread that were given as alms. When what was received was not enough even

for the community's frugal needs, Clare was so filled with trust in God's care that she remained confident. On one occasion she blessed the half loaf of bread that was all the community had for its dinner and did not seem overly surprised when it provided generously for all fifty of the sisters. "God has promised and God will do it."

In all of this, Clare shows us that a poverty that remains on the level of material possessions is inadequate for vowed commitment because it risks squandering motivational force in quantitative detail. How much do I really need? Can I give more, share more? Should I direct my services to those who are "below poverty level," or is that unrealistic for me here and now? Probing the answers to these and other concerns may be good and necessary, but it can also keep us one level removed from actually living as poor ones. The theoretical complexity of such issues seems to justify our delayed conversion.

Clare shows us that poverty is more a matter of the heart than of the head. We will never think our way into its truth. We can do only what Clare did: look in the mirror that is Jesus and see reflected there the poverty of God, who has nothing because everything is given. Then we can try to live as Jesus lived, enfleshing the gospel in our daily lives. As we do so, the formative strains of having enough security to afford poverty, allowing the good example of others to deepen our own response, sharing with those who are truly poor so that they may teach us, choosing radical poverty as our way of life and our definitive commitment, and, finally, opening ourselves in prayer before a God revealed in Jesus as totally poor, begin to be our reality.

This kind of formation for poverty is never finished; it is always just a beginning. That is the challenge and adventure that Clare invites us to make our own.



Sister Marie Beha, O.S.C., Ph.D., formerly an abbess and director of formation, is currently a council member of the Poor Clare Monastery in Greenville, South Carolina.

Governance in Religious Congregations

Catherine M. Harmer, M.M.S., Ph.D.

When considering hierarchical and organic models of governance in religious congregations, it is essential that the principles and structures that are established are in harmony. Over the past several decades, since the renewal chapters called for by Vatican II, many congregations of women religious have experimented with designing and developing new structures. However, although a study of many of their constitutions shows a clear insight into and understanding of the organic principles to which they are committed, it is also clear that the structures they have used are, for the most part, essentially the same as those of the old hierarchical system. New names are used, but the realities are the same. This not only creates confusion but also is the reason that so many congregations still function in a hierarchical manner. New principles are essential, but they alone will not make the difference. A new structure is an aid to the development of the different way of thinking inherent in a truly organic approach.

I use the term *structure* to encompass a number of realities, including the ordinary decision-making bodies; levels of organization (e.g., provinces, areas, districts); chapters, the “extraordinary” decision-making bodies; and local leadership modes. Thus, structures are the units normally described in the

government sections of constitutions and secondary documents.

PYRAMIDAL GOVERNANCE EXCLUSIVE

It is most important to understand the basic assumptions that underlie the two kinds of models and their structures. Pictures are often more telling than words. The normal picture of the hierarchical structure is the organizational chart found in businesses, schools, and the church. The immediate visual image is that of a pyramid, with horizontal lines demarcating levels of power. The obvious first impression is that power is concentrated in the upper levels. What is less obvious, perhaps because we are so used to it, is the separation between the levels, and even between compartments within each level. This separation, this distance, is the most telling aspect of any hierarchical structure. In an older terminology, the levels might have been labeled *generalate*, *provinces*, *districts*, and *local houses*. Today they might be labeled *general board*, *sectors*, *regions*, and *areas*. New names do not a new reality make.

The importance of such separation is that it fosters either dependence in an authoritarian type of hierarchy or independence in a more participative type of hierarchy. With the separation comes a built-in

When contemporary religious congregations take organic principles and encase them in hierarchical structures, they hamper the very development they seek to foster

adversarial nature. If there are six compartments within level three, their occupants are often unwittingly in competition with one another for resources, personnel, and attention. They are very aware of their own reality but may be relatively unaware of the realities of the others on their level. Thus, provinces may know very well their own works, pressures, and needs, yet they may have little way of knowing those of other provinces.

Within a hierarchically organized province, the members are accountable to a provincial and a council. The provincial administration is accountable to a general administration but does not have any way to be more intimately aware of other provinces. Occasionally, at general chapters, there is a sharing of information, but those chapters are often adversarial in nature, with each group trying to make its reality, needs, and insights those that will be accepted by all. This is especially true in international groups.

The pyramid's structure is designed to separate its various levels and thus to facilitate their control. In each compartment of each level, one person or group is in control of those beneath. This same person or group is accountable to the next level up but has no accountability to other units on the same level. In business it is not unusual to see various departments vying for their share of the budget and using nefarious methods to get what they want, sometimes to the detriment of others. This is done more genteelly in religious life, but it is still done.

Another aim of the pyramid's structure is to control information flow, which it does quite effectively. At a certain time, it was thought in religious congregations that only certain people could or should have complete information about the congregation. Much

information was kept secret, often through the misuse of the concept of confidentiality. Knowledge is power, and there was at one time considerable fear that knowledge by more people would diffuse the power. However, even in the best-run pyramid, the rumor mills grind constantly, although not always accurately. There is more to be feared from secrecy than from information shared responsibly.

ORGANIC GOVERNANCE INCLUSIVE

When contemporary religious congregations take organic principles and encase them in hierarchical structures, they hamper the very development they seek to foster. Participation is a key aspect of organic models. The most frequent mode of incorporating it is often extrastructural—that is, through the establishment of other groups or bodies that parallel the structure but are not integral to it. Thus, a plethora of committees, task forces, and think tanks have emerged. These are not bad in themselves, but they are often a poor substitute for an organic structure. We end up with many people devoting a lot of time to congregations while not being fully integrated into their reality. Organic principles and structures aim at true integration, not parallelism.

When Rensis Likert wrote *New Patterns of Management*, a classic work on organic models of governance, he was trying to bring the values of participation, personal growth, and individual initiative to the marketplace and to industry. Some of his earliest successes were in the field of church groups. The model he developed and promoted is organic, although he did not label it as such. The two visual images he used were a circle and an arc (i.e., part of a circle). The circle is the ideal picture of the organic model because it symbolizes inclusivity, in contrast to the pyramid, which represents exclusivity.

The circle has many aspects that speak to organic principles and models. One of the realities of the circle is that it has no beginning or end, no bottom or top; thus, such concepts as “better than” and “higher than” are meaningless. This was part of the reason for the Round Table in the Arthurian legend: all those around it were peers, in the best sense of the word. Another aspect of the circle is that all those in or around it are part of it and thus have all the knowledge and power shared within the circle. In a symbolic way, the circle is important because it speaks of wholeness, which is very important in an organic organization.

Likert also introduced the key concept of the “linking pin” because he realized that except in a very small organization, it was not possible or practical for everyone to be involved in deciding everything

and doing everything. He proposed that there had to be interconnectedness and integration between groups, as opposed to the separation of the levels in the hierarchical model. Thus, the whole organization can be modeled as a circle, which contains circles within, connected by linking pins. In an organically structured religious congregation, for example, you could still apply such terms as *general administration*, *provincial administration*, and *regional administration*, but those bodies would be organized differently than in a hierarchical congregation.

The local unit would be made up of members who are in close geographic proximity. One of its members would also be part of the next circle—say, a regional council—making a direct connection between the local and the regional. The next circle might be a provincial council, and one member from each region would be part of that council, again making a linkage. Finally, the general circle would have members from each of the provincial circles. In a very large international congregation, it might be necessary to have groupings of provinces.

The circle approach fosters an immediate advance in the area of knowledge. Information can flow in all directions through the various circles by means of the members who serve as linking pins. As members interact in councils or boards that include people from other circles, they hear firsthand what is happening, what the needs are, and what the possibilities are. The movement from independence to interdependence is structurally facilitated. The idea behind the circle structure is not to separate but to unite, not to control but to facilitate. It suggests a basic equality of the members while acknowledging certain differences. It is related more to life than to functional roles.

ADVANTAGES OF ORGANIC MODEL

A short trip to the dictionary can be very enlightening. *Organic* has many meanings, some of which are appropriate to this discussion:

- exhibiting characteristics or qualities peculiar to living organisms;
- forming an integral element of the whole;
- constituting a whole whose parts are intrinsically related;
- forming a complex entity in which the whole is more than the sum of the individual parts, and the parts have a life and character deriving from their participation in the whole.

On the other hand, the dictionary gives the following meanings to *hierarchy*:

- a form of government administered by an authoritarian group guiding the lives of those beneath;
- arrangement of objects, elements, or values in a graduated series;
- classification of people according to artistic, social, economic, or other criteria.

An example would be instructive. In one moderately sized international congregation, Likert's book was used at the renewal chapter in the 1960s to craft a model of governance that would build in shared information, shared decision making, participation throughout, and unity. The specifics have been modified somewhat over the years, but the reality still conforms to the basic organic model. The congregation comprises several parts:

- *Local groups*: individual houses or groups of houses, organized geographically into districts. One member from each local group is a member of the district decision body.
- *District*: a combination of local groups, often within a country or group of countries. Governed by a district assembly (council) with representatives from each of the local groups, plus a district coordinator.
- *Sector*: a combination of districts, usually within a continent or a part of a continent. Governed by a sector assembly with one person from each district, plus the sector coordinator.
- *Central*: the whole congregation. Governed by a central assembly made up of the central coordinator and one person from each sector.

When any assembly is meeting, representatives of all the units are both sharing with and hearing about all the other units. For instance, in a district assembly, all the different local groups of members are represented, and all hear what is going on in other units of the district. At the sector and central assemblies, the same reality sharing goes on. There is no group of decision makers detached from the realities. The various members who serve as linking pins between one group and the next have the additional function of accountability. They carry concerns and issues to assemblies and then, after taking part in the decision making, return to their groups to be accountable to the members.

Such a system continues to use committees and task forces as bodies that provide evaluations and recommendations to the appropriate assemblies; thus, such bodies are connected to the basic structures, and decision groups depend on them for information and suggestions. The organic model also assumes the inclusion of staff in such areas as for-

mation, vocational development, and finances, but it is clear that the tasks of these individuals are to facilitate the work of all the members and all the decision bodies.

A well-functioning organic model in which interdependence is operative has several advantages over the hierarchical model:

- Because of the interconnection, there is a natural flow of information within and throughout the system, through the linking pins and also through reports from the assemblies. The latter is a very important aspect of a model that calls itself organic, since information (with the exception of truly confidential matters) is available to all.
- With the flow of information comes greater understanding and willingness to function in a way that works for the development not just of the parts but also of the whole.
- Sharing of resources becomes more possible because of the sharing of both information and decision making. These are done not in isolation but together.
- Those who have the information and experience also have the power of decision making, provided that their decisions do not affect others beyond their unit. For example, if a district has the information and experience to make a decision that will not affect other districts or other sectors, then that district is the appropriate group to make the decision. In principle, this means that more decisions can be made at the level of the local group and the individual member.
- The basis for decision making becomes the values and mission of the whole and the policies that are in place to facilitate both the achievement of those values and the fulfillment of the mission.

TRUST ESSENTIAL

Organic models work best in value-centered organizations with a clear sense of mission and a willingness to empower their members. Necessary for the organization's good functioning is a base of trust

within and among the members and leaders. Lack of trust, maternalism or paternalism, and a mentality of superiority are some of the factors that make organic functioning difficult, if not impossible.

Clearly, religious congregations, by their nature, should fit this organic model and its definition. What we know from recent history is that the hierarchical model has outlived its usefulness in religious congregations. We have definitely moved on to organic principles, and if we have not yet shaped our governing structures to fit within those principles, we must begin to do so.

Chapters are in some ways antagonistic to the nature of organic models, but they can play a special role in them. That topic is beyond the scope of this article. Suffice it to say that at this point, there is a place for chapters in an organic model, but it is not the same as in the hierarchical model. Although there has been a lot of variation in ways of running chapters and in systems of decision making within them, there have been few truly innovative approaches that fit the chapter into the organic framework, even in congregations that otherwise function in an organic mode.

In future articles I will address chapters and also look at the nature of elections in the organic model. Many women religious are concerned about the elections within their congregations, both in terms of how they are done and why so many apparently qualified nominees withdraw. This is partly due to the decreasing number of candidates for ministry, but it is also partly due to the persistent attitudes that separate the leaders from the members. Organically approached elections will not eliminate all the problems, but they can be of assistance.



Sister Catherine M. Harmer, M.M.S., Ph.D., a counseling psychologist, is in private practice as a consultant and facilitator to religious congregations and health systems in the United States, Asia, and Africa. She lives in Philadelphia, Pennsylvania.

Double-Locked

James Torrens, S.J.

Corked up for so long
he's lost the phone number
of Gesù, says Giorgio.

As if in bootcamp
no one's allotted a first name.
You don't feel so precious.

The simple ones find God
without much catechism
except the seesaw of pain.

Religion can make crazy
or heal. Nassir tries living up
to the major faiths.

Some ridden by their voices
can feel for random victims
and so-called acts of God.

Low on impulse control
they cut in on sermons
and get right to the core.

The folks outside breathe
easier they're in here.
In here they pray, "Freedom!"

For the last few years I have offered Sunday mass at a prison unit in a large mental hospital (the two species of confinement are not all that different). The worshipers are men and women whose public misdeeds have patently psychiatric causes. To spend a little time with them is to see, in one case after another, the telltale signs—lack of impulse control, depression (or heavy sedation), distortion of reality by fantasy.

One comes to recognize pretty quickly, however, the authentic human beneath the troubled surface and to appreciate, time and again, the earnestness of the spiritual quest. A few of these patients have been fodder for columnists who have written in tones of shock or indignation about the impending release of a "monster" or the laxity of supervision in the prison system. Such writers reveal their abysmal ignorance about how tight a hold the correctional system keeps on its mentally ill, as well as insensitivity to the humanity of the struggling subjects of their articles.

To visit the forensic psychiatric wards is indeed to find zombielike individuals, though even they can come to life in a workshop or discussion setting. But the reality a chaplain most often encounters is that of real people struggling against voices they hear, obsessions, crazy impulses—struggling for insight as much as for control.

There is a simple openness to the Bible among people in any jail setting, including the mentally disturbed. I remember one patient who read the Mosaic books with a big dictionary at hand so he could get all the difficult words. Though a Protestant, he was working through the Torah with a rabbi and faithfully serving as lector in the Catholic service. As he explained, his release was just ahead, "And I don't want to foul up this time."

The patients vie for the chance to be lector at mass. A few are skilled readers; others pick their way along. Sometimes I break the Sunday gospel down into dramatic parts—Saint John most often lends himself to this—and the readers respond well. The homily takes some doing, for the patients' attention span is short. At the first breath of a rhetorical question—for example, "Now, let's think. How could Jesus be sleeping through a storm?"—you get an immediate reply. The responses are sometimes twisted but more often quite well informed.

Here in this lockup—in these tall, bleak buildings with barred windows, which I visit with a Sister of

the Good Shepherd—are men and women with inner lives. Whether instructed or not, they respond to any signs of God. Some days up, some days terribly down, they are able, during the petitions of mass, to remember their home folks, the poor and homeless outside their walls, and the suffering they may have watched on television during the week.

You come into such a place for ministry—to bring God into the darkness, as it were. You come to help these people in their wrestling with demons. You meet with simple gratitude. You also discover, in their genuine and long-suffering faith, that help has preceded you. God is already there.



Father James Torrens, S.J., is an associate editor of *America*.

Applications

*are now being accepted
for immediate admission to*

The Christian Institute for the Study of Human Sexuality

*offered by
The Jesuit Educational Center for Human Development
on the campus of St. John's Seminary
in Greater Boston, Massachusetts*

(see back cover of this issue for information)

Spiritual Direction of Recovering Fundamentalists

Joel Giallanza, C.S.C.

Spiritual directors encounter a variety of challenges in their ministry, evidenced by the wide spectrum of needs and expectations, hopes and dreams, joys and pains, sorrows and triumphs articulated by those who seek spiritual direction. A particularly significant challenge presents itself through the individual who comes from some formative involvement with religious fundamentalism. In my experience of retreat and spiritual direction ministries, such a person initially approaches spiritual direction for assistance in "sorting things out" or "getting some answers" or "wanting to know what a Christian is supposed to believe." Later on in the relationship, the spiritual director may discover that this approach camouflaged pain, guilt, or fear induced by the directee's past experiences of manipulation and other tactics that eroded his or her self-esteem, confidence, and sense of independence.

Fundamentalism appears to be increasing and strengthening within all world religions. While an analysis of that phenomenon is far beyond the scope of this article, I will note a few points that indicate some general truths. In an age when we hear a great deal about the crisis of commitment, growing selfishness (even on a national scale), and the complexity of forming stable relationships on all levels of life, it is not surprising to observe the emergence of a

philosophical and theological approach such as fundamentalism for organizing one's life. Because it does not provide a solid framework for critical thinking, social analysis, or probing personal inventory, fundamentalism exonerates the individual from practically all significant responsibility. Everything—or almost everything—is presented ready-made, prepackaged, and surely not to be questioned. But, of course, questions inevitably appear, and an individual may seek some support in spiritual direction after being ostracized by the very group that was so welcoming just a short time before.

To respond effectively and pastorally, spiritual directors must have (1) a basic understanding of the experience of fundamentalism, at least as it affects healthy development in the spiritual life; (2) a basic understanding of what leads a person to dissatisfaction and questioning; (3) a sense of what to expect as a recovering fundamentalist begins to unravel his or her experience; and (4) some strategies for a process of directing the person toward a full and healthy spiritual life.

It is important to note that *fundamentalism* is used here as a generic designation. There are, of course, a variety of fundamentalist sects and contexts, not all of which share common or even parallel theologies and philosophies. The primary focus of this article is

the directee's experience and the director's pastoral response to it, not the analysis of any particular type of religious fundamentalism. Thus, the descriptions of fundamentalism presented in these reflections are not intended to be severe but to illustrate the extent to which fundamentalism can mold a person's approach to life.

THE EXPERIENCE EXAMINED

The experience of fundamentalism reveals its nature and its methods. What do spiritual directors hear from those who come from a serious involvement in fundamentalism? What do spiritual directors learn about the nature of fundamentalism in their efforts to assist those who desire a reconfiguration of their spiritual life? Clearly, the answers to such questions vary, depending on the individual directee and the extent and length of his or her experience in fundamentalism. In reflecting on my own encounters with recovering fundamentalists and with directors who work with them, I have noticed some common threads.

The first concerns the underlying motivation for the person's involvement in fundamentalism. Initial and even sustained contact with a specific group may have come through an associate, friend, or spouse who is a member. Such contact could have been self-initiated because the individual experienced displeasure with his or her inherited religious affiliation or felt a desire for a more intense and demonstrative form of religious expression. Timing can also be a factor. The person could have been looking for some religion-based activity when association with a particular group became a possibility.

Whatever the specifics, an individual's initial contact with fundamentalism often expresses a deeper personal search for structure, stability, and security. The motivation need not be "religious": discouragement in the face of a declining economy, a deteriorating family situation, or prolonged unemployment can compel a person to look for an environment that provides some surety about the future.

A second common thread concerns the "formation" a person receives as his or her involvement in the group progresses. It is the nature of fundamentalism to set narrow boundaries. Personalized thinking, experimenting, and adapting to deal with particular situations and personalities are strictly limited. The norm, the ways things are done, the modes of personal behavior have already been established and are equated with salvation. They are not designed to conform to the personalities of individuals or even to the personality of the group as a whole; to the contrary, individuals and the group

must do whatever conforming is required. The alternative is to risk losing one's standing in the group and, ultimately, one's membership.

Life for members of the group is regulated by a very low tolerance for any deviation from the norm. Acceptance of the norm, its requisite attitudes, and the consequent behaviors are "proven true" through literal interpretation of the scriptures, selective reading of salvation history, the threat posed by the constant and proximate presence and activity of evil, and the spectacular ("miraculous") powers of the group's principal leader. These "proofs" are often presented through fear- or guilt-inducing tactics, precisely so that there will be no affective doubt that deviation is equated with the loss of salvation.

The third common thread concerns the effect of all this on the person's self-image and relationships. Both self-image and the mode of relating to others are shaped by the dualisms of light and dark, good and bad, right and wrong. Anything within the boundaries set by the group—person, activity, attitude—is acceptable and true, good and right. Anything outside those boundaries is not afforded the courtesy of simply being seen as different. The judgment is usually more severe: it is unacceptable, suspect, to be shunned, probably inherently wrong, and possibly evil; thus, it cannot be of God.

Such a working structure for self-image and relationships diminishes any significant openness and opportunity for dialogue. Within this dualistic view of the world, people, and reality, everything is conveniently categorized as either "our way" or "the wrong way." Dialogue becomes a script: conversation is made by recipe, and decisions are made by prefabricated design. Deliberation and discernment consume too much time—in fact, waste time—and expose "solid truths" to unnecessary complications and useless disputations.

These are not the only threads that spiritual directors encounter; others emerge from the specific experiences and issues the directee brings to the direction relationship. Furthermore, the intensity of a particular thread or the significance assigned to it will vary among directees and among the groups to which they have belonged.

STIMULANTS PROVOKE QUESTIONS

These reflections are concerned with those directees who have had an experience of fundamentalism that comprised some or all of the common threads described and who have begun to question the health of that experience for their spiritual life. Thus, even as directors need to be aware of the threads that weave the experience, they must also be

attentive to the stimulants for the questions and doubts the directee articulates. The spectrum of such stimulants, which can be external or internal, is as broad and diverse as are the threads themselves. External stimulants are usually quite blunt and immediate; internal stimulants are subtle and develop into questions over time, according to their nature and intensity and the individual's ability to deal with them.

External stimulants can be generated by an incident that clearly indicates a serious breach of integrity and trustworthiness on the part of the principal leader or another significant figure within the group. Whether it involves inappropriate behaviors, misuse of funds, or misrepresentation of the group's purpose, some serious violation of a public or presumed code of ethics calls into question the commitment and fidelity of those who are purported to be the most solid and stable members of the group. Another common external stimulant is an approach to preaching that consistently stresses the power, presence, and activity of evil or pushes hard to convince group members of the errors and uselessness of all other religions and groups. The person's everyday encounters with others do not provide justification for the urgency and severity demanded in such preaching. Thus, questions begin to arise in his or her mind. If the person vocalizes those questions in a sincere search for answers, yet another external stimulant may present itself: some degree of alienation from the group, or even complete exclusion.

Internal stimulants usually take more time to become evident and clear enough to be articulated, but they too are equally compelling. The person gradually comes to the realization that fundamentalism's narrow boundaries and predetermined approaches to almost all contingencies in life simply do not provide for adequate responses to deep questions that emerge. Some of those questions may signal the individual's readiness to probe the spiritual life further—to reach for a depth to which the group is not equipped to lead, accompany, or support him or her. Knowledge of the full and rich possibilities within the mystical life may be far beyond the competencies of the group's leaders. A closely related internal stimulant can be alternating feelings of guilt over raising questions and of frustration over the unfulfilled desire for greater clarity and understanding. Eventually, though not without some struggle and possibly some fear, the person acknowledges that the group cannot provide the quality, support, and guidance he or she needs for continued spiritual growth.

Such external and internal stimulants generate questions that initially precipitate a period of crisis

because everything related to the person's religious practice and support system—everything that once appeared so stable and sure—has become increasingly uncertain and insufficient. This crisis of questions becomes a turning point in the person's spiritual journey when he or she decides to go beyond the confines of the fundamentalist group in seeking support and guidance that can help in the interpretation and evaluation of recent experiences and the formulation of some responses to the questions. Thus, the person may turn to spiritual direction, opening the possibility of gaining a new perspective on the spiritual life.

COMPLEX ARRAY OF TRAITS

As the directee relates his or her experience and presents questions, the director will observe the plethora of emotions and attitudes, beliefs and perspectives, assumptions and expectations that constitute the profile of a recovering fundamentalist.

Underlying many of the points the directee raises are self-directed anger and disappointment. The individual is angry and disappointed that as an adult, he or she was naive enough to have been duped by the group and led to believe there was more spiritual substance to its activities. The person also feels anger and disappointment with self, as a former member of the group, for being in his or her present dilemma because of the group's subtle and manipulative tactics. Some byproducts of the recovering fundamentalist's self-directed anger and disappointment are low self-esteem, a sense that he or she is unworthy of anything better, self-blame for causing his or her inner crisis by questioning and doubting religious leaders, and the belief that his or her current confusion and lack of peacefulness are God's punishment.

Another component of this profile is guilt. The directee can have a veritable trunkload of unfulfilled "shoulds" by which to regulate everyday life. Even though these "shoulds" are not founded on specific doctrinal truths and sound theological principles, they have been deeply planted and are quite powerful. Rarely do they reflect healthy psychological principles. The exacting requirements and expectations on which these regulations are based may be neither realistic nor well articulated. Because fundamentalism tends to supplant personal reflection and individual conscience development with directives and guidelines from group leaders, the directee may never have closely examined and evaluated the appropriateness of those requirements and expectations. Thus, their determining power remains firm until the process of examination and evaluation is undertaken.

The directee's relationship with God will have been distinctly influenced by fundamentalism. The operative image of God will be the punishing judge more often than the loving friend. God will be understood to act more frequently through the severity of justice than the mercy of forgiveness. Faith can be interpreted, then, almost exclusively in terms of external performances. In fact, there can be an insistence on fulfilling those externals with exactness, even if this is done without clear meaning or complete understanding. This is fueled and driven by a preoccupation with or recurrent concern about evil and whether it may be a determining factor in a particular action or attitude adopted by the directee. Thus, conversational and listening forms of prayer will not be highly developed, because the performance of prayer tends to be ritually extensive and predetermined and so consumes the time, energy, and discipline necessary for any form of quiet prayer.

The spiritual director must be aware that in the eyes of the recovering fundamentalist, he or she may represent—at least initially—another religious authority figure. The director must be attentive to the individual whose inadvertent mode of procedure will be to have the director take up the role of new authority figure and problem solver. And yet, as the relationship begins to take shape, the director may note the convergence of opposites within the directee, who may feel both a desire for dependence on the director and a distrust of any religious authority because of recent past experiences. Thus, the directee can subtly communicate the hope for a quick fix for his or her situation, both because the director, as the religious “expert,” should be able to provide that, and because the directee does not want another sustained relationship with religious authority. The director's approach to this convergence of opposites will need to be marked by patience and pastoral sensitivity as he or she accompanies the directee toward a healthy and mature relationship of trust.

Anger, disappointment, guilt, and the directee's cautious relationships with God and the spiritual director do not constitute the complete profile of a recovering fundamentalist. However, these components often dominate the beginning stages of the direction relationship. As the directee's comfort with and trust of the director grow, other issues become prominent and need to be addressed: acquiring basic catechetical information, developing a sound theological framework for the spiritual life and the practice of prayer, understanding the ecclesiology of the people of God and the Body of Christ, cultivating a sense of mission. In all these areas, spiritual directors can be a graced resource for supporting directees in their journey toward and into recovery.

STRATEGIES TO AID RECOVERY

The ministry of spiritual direction is always designed for and at the service of the directee. The strategies used within the direction relationship, therefore, are tailored to the specific needs and progress of the individual directee. Without disregarding this characteristic of spiritual direction, some general strategies are particularly helpful to directors who minister to those who come from a fundamentalist experience and want to recover, rebuild, and renew their faith and religious practice.

Among the first supports the directee needs is a basic catechesis. Even though spiritual direction is not primarily a forum for formal religious education, the directee can be assisted in identifying an appropriate parish or diocesan program for the study of scripture and the practice of prayer. Also, some framework may need to be developed for the directee's continuing religious education and guided study of the workings and traditions of spiritual life, the nature of faith, and the theology of church. Although the spiritual director can facilitate some of this through conversation and selected readings, care must be taken that the direction relationship does not become primarily academic. As the directee develops confidence and trust in the relationship, the director can more easily recommend regular participation in formative programs.

Though it could be quite unfamiliar to the directee, the director should encourage experimentation with a wide variety of forms of personal prayer. Particularly important will be addressing and conversing with God as a friend. The directee may find the practice of spontaneous and affective forms of prayer difficult and even odd. Gentle encouragement and consistent assurance from the director will assist the directee not only in claiming the freedom to continue exploring other prayer forms but also in beginning to reconfigure his or her image of God and of self in relationship to God.

Closely related to the directee's expanding catechetical knowledge and repertoire of prayer forms will be an openness to a wider variety of images of God. As these images are examined and discussed in the direction relationship, the directee begins to discover the dynamic nature of God, which becomes a refreshing contrast to previously held concepts of God's image and nature. Of tremendous significance will be the (re)discovery of God as incarnational—as One who is constantly present, consistently active, and ever-loving in daily life.

Since the spiritual life is not exclusively individual, the director should encourage the directee to participate in a church-based community, to associate with

a local parish. Admittedly, this can be a delicate issue at first, especially if the directee wants to avoid anything that even remotely echoes previous experiences with a religious group. The important principle to be communicated is that one's spiritual life and relationship with God find expression through and are enriched by encounters and exchange with others. The director should not lose sight of this principle, even though the directee's resistance may require that it be set aside for some sessions. Without this principle in operation, the directee could develop a completely idiosyncratic approach to religious practice, with no openness to the rich wisdom of church tradition.

An extension of this encouragement to be involved in church community can be the director's recommendation that the individual consider performing some form of volunteer social, community, or parish service. If employment restraints, ongoing commitments, and other factors make it unrealistic for the directee to accept any such engagements, the director can at least emphasize the importance of service—mission—as a natural and usual overflow of the spiritual life. This assists the directee in understanding the significance of mission and service to others as ordinary elements in developing a relationship with God, even though present circumstances may make the dedication of the requisite time and energy difficult.

Within some fundamentalist contexts, particular importance is assigned to internal feelings and external signs. Often, the teaching is that the more intense the feeling or the more dramatic the sign, the greater its revelatory importance for the person's spiritual life. Meaning is also assigned. Certain feelings are "bad"; others are "good." Specific signs indicate God's "approval"; others bespeak the work of "evil." The determination of the importance and meaning of feelings and signs is usually arbitrary and ambiguous but nonetheless "proven" through special revelations, usually reserved for one or more leaders. The spiritual director will need to assist the recovering fundamentalist in developing a healthy psychological perspective on feelings and a sound theological understanding of signs, symbols, and sacraments as means through which God communicates. This process will take time because the directee will still "feel" particular feelings and "see"

certain signs. But in concert with other recovery strategies, this one will prove beneficial for the directee's continuing progress in the spiritual life.

Many are the strategies that can be useful to the director and beneficial to the directee in the recovery process. Catechesis, diverse forms of prayer, various images of God, and the development of a sense of mission and an appropriate perspective on feelings and signs are at the core of strategies that can be most effective in the beginning phases of the spiritual direction relationship. Still, these are not one-time issues. As the directee continues his or her spiritual journey, these same issues can emerge in different forms, and new issues can appear. Thus, the process of recovery and growth unfolds even as the journey itself continues.

GUIDANCE TOWARD GOD

As in all spiritual direction relationships, the principal task for the director ministering to recovering fundamentalists is to assist them in discovering the presence and activity of God in their lives and in discerning the practices and pathways the Lord would have them follow as they continue their spiritual journey. As always, it will be the individual directee's decision to initiate those practices and to walk those pathways.

Those presently engaged in the ministry of spiritual direction will occasionally be called on to serve individuals who come from various fundamentalist experiences. It is important, then, that directors have some familiarity with the experience of fundamentalism, especially those aspects that often lead a person to question its operative framework. Such familiarity will equip the director to respond pastorally and effectively to the spectrum of issues that emerge in the direction relationship and thus affect the recovery process.



Brother Joel Giallanza, C.S.C., serves as assistant general for the Congregation of Holy Cross in Rome, Italy.

Recovery-Sensitive Formation

Oliver J. Morgan, S.J., Ph.D.

Over the last several years, I have watched with interest the unfolding discussion in *HUMAN DEVELOPMENT* regarding twelve-step recovery and programs of religious formation. Anne Graham began the discussion in the Fall 1991 issue, with a courageous and sensitive listing of questions that she claims many formators ask. Gerard Chylko (Winter 1992) responded with some helpful thoughts, although in my estimation he was too negative in his evaluation of Graham's questions. Joel Giallanza (Summer 1992) in turn responded with reflections about the aims of formation and their implications for persons entering religious life and called for continued discussion. In the course of this ongoing dialogue, some important questions have been asked. However, my own recent conversations with persons responsible for religious and pastoral formation suggest that the discussion is incomplete.

As a pastoral psychologist, I have worked for the last four years as consultant to a diocesan collegiate seminary. I have also been consulted by my own Jesuit province and other religious communities about issues of recovery and formation. In addition, I bring two other "credentials" to the discussion. First, I am a religious priest who has been in twelve-step recovery from alcoholism for a number of years. None of the above-named discussants appear to have this

qualification. Second, my professional scholarly research is focused on the dynamics of recovery and its spiritual dimensions. In this article I will address several of the formation issues raised by the previous discussants.

IDENTIFYING THE ISSUES

Graham raises five basic difficulties that the others have tried to address. First, there appears to be some reluctance among formation personnel to forge links or draw parallels between the charisms of various religious congregations and twelve-step spirituality. Graham wonders about the reasons for this reluctance. She wonders about an impression that twelve-step spirituality is beyond questioning, an "experience apart," or "unapproachably sacred."

Second, there is the practical concern about the involvement of candidates for religious community in twelve-step fellowship and process. Graham discusses this in terms of priority—that is, Which involvement is "primary" for a given candidate? Perhaps the better question revolves around a candidate's capacity for mature integration of the demands of two different but complementary spiritual paths and what is needed to facilitate such an integration. This important question requires an assessment of the individual's

readiness to join religious life, length of time in recovery before entrance into formation, number of recovery meetings needed, and ability (and openness) to draw parallels among various spiritual approaches.

Third, there is the issue of what I will call the well-being of recovering candidates. Graham questions the less appealing characteristics of some recovering candidates—namely, a certain “clubbiness” and the potential to manipulate others by using rationalizations or requests for special exceptions as ways to skirt formational demands. A connected issue involves the nature of a candidate’s self-diagnosis as a chemically addicted person—hence, a person always in danger of relapse—as a justification for special concern.

Fourth, there is the matter of felt “intimidation” by formation personnel who perceive twelve-step recovery as off-limits to challenge and critical inquiry. This issue seems to arise poignantly when recovering candidates “cause problems” in formation programs, Graham suggests, although she does not spell out these problems in detail.

Fifth, in reference to candidates who come from “dysfunctional families,” Graham suggests that many people come from families with dysfunctional elements. She wonders if candidates who are children of (or otherwise related to) alcoholics and addicts wouldn’t be better served by a sense of common humanity rather than uniqueness.

A NEEDED PERSPECTIVE

I approach the five issues summarized above from the perspective of a recovering religious priest and social scientist with interests in the questions of formation personnel. Let me say at the outset that there is real value in social-science knowledge about addiction and recovery, although I am suspicious of the dismissal of twelve-step spirituality in which some social scientists engage. In addition, I believe in twelve-step recovery and spirituality as a valid path to health for many. However, I am skeptical about twelve-step “orthodoxy.” Study and understanding of the addictions—and, in particular, research into the process of recovery—are relatively recent phenomena. There is much yet to learn and little about which we can be certain.

I believe that one value of a social-science perspective lies in recent studies of the *process* of recovery. Significantly, the aforementioned discussants seemed only minimally aware of this perspective and spoke about recovering candidates as a homogeneous group.

In her groundbreaking book *Treating the Alcoholic: A Developmental Model of Recovery*, Stephanie Brown explores recovery from a developmental perspective

and lays out various stages in recovery, as well as the dynamics, tasks, and goals relevant to each stage. Several subsequent and more qualitative studies have explored the various demands and issues involved in these stages. This developmental perspective is congruent with the twelve-step approach.

In Brown’s view, the recovery process begins with the attempt to remain “dry” and moves into the maintenance of sobriety. This results in the emergence of a new identity, along with radically new attitudes, values, beliefs, and behaviors. Although alcohol remains a continuing (although hopefully receding) focus during the course of sober living, the impact of environmental factors (family, work, friends, career, religious community) and various interpretive dynamics (that is, how one comes to understand oneself, one’s history, and the world) assume a greater role in the full recovery process over time. As the individual’s time in recovery lengthens, he or she is less focused on alcohol per se and is able to integrate various aspects of living into a coherent and increasingly healthy life.

Suzanne Sommers utilized qualitative methods to explore the experience of recovering alcoholics in Alcoholics Anonymous (AA) who had been sober for four to seven years. Her remarkable research is relevant to this discussion in two ways. First, Sommers’s work identifies a number of themes that alcoholics experience in the “intermediate” recovery period: changes in self-perception and perception of the world; a growing sense of accomplishment, along with a keen sense of needed growth; a personalized experience of a higher power; and a sense of familiarity, comfort, and flexibility with a program of recovery and its “tools.” Sommers also describes the profound differences that sober alcoholics perceive between earlier and later stages of their recovery. At each stage, she suggests, recovering persons must be actively engaged in integrating the principles of AA into their new way of life.

The second contribution of Sommers’s work lies in her suggestions regarding its clinical implications. In addition to gaining familiarity with twelve-step literature, she suggests that professionals have regular contact with several recovering persons and with local twelve-step meetings so that they understand from the inside the philosophy, language, and tone of that milieu. She also suggests that the task of “joining” with counselees could be facilitated if therapists took an active and probing interest in the details of their clients’ recovery.

Sommers stresses as well the importance of understanding what stage of recovery someone is in, and she cautions that not all recovery is alike. She suggests, for example, that those with four to seven years

of abstinent recovery might present to therapy with several characteristics: issues of self-esteem management, relationship difficulties, and a need to address the underlying causes that affect their ability to move on—for example, shame, overcontrol of self and others, or patterns of dysfunction learned from the family of origin.

In 1992 I published a paper on my own research with a population of alcoholics who had ten or more years of sober recovery. The results are congruent with Brown's and Sommers's work, indicating that certain cognitive, affective, and behavioral changes are essential for the maintenance of recovery over the long term. My research also explored the importance of the spiritual element in twelve-step recovery. Without going into a detailed description of the developmental perspective here, I will explain why it may help formation personnel to address their questions about recovering candidates.

DEVELOPMENTAL INSIGHTS

First, the developmental perspective confirms that, as obvious as it may sound, no two recovering persons are alike. Along with the usual personal, historical, familial, and other differences among candidates, there are developmental differences between recovering persons and within a given person's recovery over time.

Twelve-step adherents know this well. For example, there are some things that newcomers to AA are not yet ready to do, while truly sober "old-timers" are presumed to speak with some wisdom about recovery. Sponsors assist in the transition from newcomer to old-timer, watching and listening carefully for signs of increased maturity. Sensitive formators can learn these signs, which can help them judge a particular candidate's readiness for a challenging formation program.

Second, a developmental perspective suggests that mature integration in recovery is a complex process and requires work over a period of time. As treatment personnel and sponsors can attest, the integration of a recovering lifestyle into marriage, family life, and work is a real challenge. Early in the process, sponsors and others encourage the recovering person to stick to a recovery program with tenacity, and for good reason. Sponsors also discourage moves to new experiences, relationships, and challenges in those less mature. A certain "fragility" often characterizes persons in early or less-than-stable recovery. Graham has it right when she says that some candidates in recovery are "holding on to it tightly"; this is a sign of fragile recovery. Later, in more mature recovery, one should expect to observe in

such individuals a personalized, flexible approach to recovery needs and an openness to new experiences.

However, maturity is an elastic concept that cannot be plotted neatly on a chart. Is someone "mature" at one year of recovery, or seven years, or ten? Many know the person who is twenty years sober and miserable—to himself and to others. There are also those with three or five years of sobriety who are ready for living life to the fullness that recovery promises. This is not so easy to judge in a particular case, however—not for sponsors, not for clinicians, and not for formators. However, I would suggest that three years in sober recovery should be a minimum requirement for admission to religious formation. This parallels the ethical standard for clinical practice by recovering therapists, as set forth by LeClair Bissell and James Royce in *Ethics for Addiction Professionals*.

Third, there is the issue of openness and healthy recovery. Persons in recovery have a sense of need for ongoing growth. It is to be hoped that such individuals' coming to religious community, and thus entering a path of spiritual development, is in some way a quest for that growth. While they must have a mature openness to the demands of this new path, their new communities must have some openness as well—openness to what has gotten these candidates this far and can sustain them for a lifetime, and openness to the potential benefits that the community might enjoy as the result of having recovering members. While this is a fruitful area for ongoing dialogue between candidate and formator, it requires real willingness on the part of both to consider alternatives in lifestyle, as well as a freedom from presumed orthodoxies.

One concrete issue for consideration here is attendance at twelve-step meetings. As Chylko states, over time, recovering persons settle into a pattern of attendance at meetings, often attending them less frequently than they did in earliest recovery. This is a natural and expected development in recovery, despite the sloganeering of some twelve-step adherents. One simply comes to learn what works best for keeping sobriety alive within the exigencies of an involved and productive life.

Research and survey data support the idea that attendance at meetings—contrary to the orthodox view in AA and the facile, dismissive view of some social scientists—is not a clear-cut issue. Not all AA members attend a meeting every day, and not all successfully recovering persons attend meetings regularly for the rest of their lives. Some "old-timers" seem able to maintain a high quality of recovery with a minimum of attendance, although they are also adept at knowing when they need to attend a meet-

ing and have the freedom to come and go as needed. It may be that over time, recovering alcoholics move from a primarily AA-focused recovery lifestyle toward something more natural and integrated. Being “in recovery” may remain an important facet of their identity, but the forms of that recovery may vary considerably. And, of course, not all recovery is twelve-step-oriented, even at the beginning. There are many paths into recovery (AA, Rational Recovery, Women for Sobriety, spontaneous remission) and, apparently, many paths within recovery as well.

On the other hand, religious communities that refuse admission to recovering candidates outright or that (implicitly or explicitly) insist that such candidates attend a minimum number of meetings ought to wonder why. Is a subtle moralism or negative valuation of alcoholic candidates at work? And yet, aren't there already recovering Jesuits, Benedictines, Mercies, even bishops and abbots? How do they stay in recovery in the context of religious life? How do their communities feel about them?

RECOMMENDATIONS FOR FORMATORS

First, formators can and should learn how to listen to and enter into dialogue with recovering persons. As Sommers suggests, formation personnel should educate themselves about the process of twelve-step recovery. It is likely that recovering individuals will continue to apply for entry into religious communities, perhaps in increasing numbers. They may have gifts to bring.

Reading, education, and conversation will help to attune formation personnel to the “voice” of mature and flexible recovery. Attendance at twelve-step meetings and careful reading of recovery literature can also be important. Forming relationships with persons in mature recovery who can inform and empower formation personnel to ask the right questions of candidates is crucial. Formators have every right to probe and challenge the previous spiritual journeys of candidates, whoever they are. They should expect open and honest answers to relevant questions. They should also know what questions to ask and how to evaluate the responses. Among other things, formators should be sure to ask about the following:

- the history, variety, patterns, and extent of chemical use;
- the length of time in abstinent recovery;
- how the candidate understands his or her turn to recovery and the implications of that important event;
- the candidate's history of relapse, what happened, and what he or she learned;

- whether the candidate has a sponsor and, if so, what the sponsor thinks of his or her move to community life;
- the form of the candidate's recovery program at present and how this has developed;
- where the candidate is in “working the steps”;
- the candidate's sense of personal “growing edges” in recovery;
- the candidate's support system in recovery and potential triggers for addictive thinking or relapse.

Candidates who are ready for entrance into a new phase of spiritual journeying will be eager for this kind of sensitive and knowledgeable conversation with a formator. As Chylko suggests, “a spirituality that resists investigation, that is threatened by questions, or that defies explanation is suspect. . . . the ability and willingness of a candidate to explain his or her practice of twelve-step spirituality can be one way of discerning that person's readiness to join.”

Second, while sorting through the content and tone of a candidate's responses to questions, the formator will get a sense of that candidate's dominant agenda and assess the fit between the candidate at *this* point in his or her development (both as a person and in recovery) and the demands of formation in *this* community. Giallanza presents a good criterion for evaluation:

When the quality-of-personal-life agenda or the family-of-origin agenda is or becomes a preoccupation, it should be dealt with apart from and prior to taking up the initiation-to-religious-life agenda. . . . if that process [healing and integration through the twelve-step process] is so nascent that its primary quality is fragility, then the religious-life agenda will be compromised.

There is no hard-and-fast rule for determining the readiness of any particular candidate for religious formation. However, responsible formation personnel can follow three basic procedures:

- Learn to engage actively in dialogue about the recovering candidate's addictive and recovery careers,
- Assess the maturity or fragility of the candidate's recovery with sensitized ears, and
- Clearly describe the community's expectations of the candidate, while remaining open to his or her reasonable needs.

Discernment regarding the integration of twelve-step recovery and religious formation is not the responsibility of formators alone. Recovering persons seeking religious life as the “next step” in their spir-

itual journey have discernments to make too, and must be open to new levels of conversion and new ways of improving their "conscious contact with God," to use a term from AA. Such openness is a sign of maturity. The necessary discernment and dialogue can occur within a trusting relationship between a sensitive and informed formator and a candidate responsible for his or her own recovery and spiritual growth. As Giallanza writes,

The role of formators is to discern the authenticity of the call to religious life. . . . Formators need to communicate to the candidate that while conflicting agendas do not automatically signal the absence of a call to religious life, they may indicate that the individual's timing for responding to that call needs adjustment so that more pressing issues can be confronted and addressed.

Third, the twelve steps are not unapproachably sacred. They are a contemporary format for spiritual healing, shaped under the impact of more traditional spiritualities through which a recovering candidate has found acceptance, healing, empowerment, and peace. As most of us who have experienced real healing know, there is a "privileged" quality to the experience and to the forms that keep it alive. However, integration of that experience into one's life should also free the recipient for continued growth and healing.

Formators might well gain a new appreciation for twelve-step recovery, as well as a sense of freedom to explore the quality of recovery in their candidates, if they forge honest dialogue with mature and actively recovering priests and religious. I support Graham's suggestion that formation personnel meet to discuss their concerns frankly, but I recommend that such discussion should not remain closed to others for too long. Once clarified, the concerns should be brought into conversation with successfully recovering persons, perhaps within the same congregation.

A NEW ISSUE

Finally, I want to raise a delicate question of my own. Social-science research and the testimony of AA agree that for those in mature recovery, the primary struggle is not with alcohol but, as *The Big Book of AA* states, with "self-will run riot" and "self-centered fear." Mature recoverers have come to understand that they are different from other persons who also struggle with self *only* in the sense that their own struggle takes the form of alcoholic thinking and behavior. All human beings struggle with self.

But do members of religious communities and their formators see this issue similarly? Do they understand that, but for the grace of God, their own struggle against egoism and self-will could have taken alcoholic form? I wonder. I also wonder if recovering applicants for religious life aren't seen as "troublesome" because they are seen as different—and perhaps a bit deficient.

It is true that some recovering persons use language exclusively, act "clubby," and are manipulative. I take these as signs of immature recovery. Let us be clear, however, that communities often display similar behavior. Graham suggests that recovering persons can "cause problems" in formation programs and in community. Fair enough—but let us acknowledge that sometimes these problems arise because many recovering individuals who hope to continue their spiritual growth by entering religious life are "too healthy." Will they encounter communities that can aid them?

This question raises the delicate issue of the quality of our own community life as it encounters recovering persons. The challenge for all of us is to ensure that candidates get the "real deal" when they come to us—real love in a real Christian community of healthy and vibrant people who are liberated and free. Recovering candidates and community members can indeed be troublesome. They can also be insightful—and sometimes prophetic.

RECOMMENDED READING

- Bissell, L., and J. Royce. *Ethics for Addiction Professionals*. Minneapolis, Minnesota: Hazelden, 1987.
- Brown, S. *Treating the Alcoholic: A Developmental Model of Recovery*. New York, New York: Wiley, 1985.
- Morgan, O. "In a Sober Voice: A Psychological Study of Long-Term Alcoholic Recovery with Attention to Spiritual Dimensions." *Dissertation Abstracts International* 52, no. 11 (1992):6069-B (University Microfilms no. 92-10480).
- Siroky, M. "Recovery Programs and Community Living." *Review for Religious* 49 (1990):535-38.
- Sommers, S. "A Way of Life: Long-term Recovery in Alcoholics Anonymous." Psy.D. diss., Massachusetts School of Professional Psychology, 1992.



Father Oliver J. Morgan, S.J., Ph.D., is assistant professor of counseling and human services at the University of Scranton and pastoral psychologist at the university's counseling center. He is also pastoral-clinical consultant to Saint Pius X Seminary in Dalton, Pennsylvania.

Getting Over Childhood Abuse

Maurice J. Proulx, M.Div.

In an age of self-disclosure and intrusion into our private lives—and in an atmosphere of public addiction to the latest gossip, with mass media desirous of satisfying that addiction—I am reluctant to tell my story. Yet my desire to give hope to those who suffer from the effects of pedophilia and to contribute to the public discourse on the subject counters my reluctance. So, I invite you to enter the world of the victim, to feel the pain, to live for a while the experience of what it was like. I invite you into the world of the survivor to experience the long, arduous process of recovery.

Immediately, I sense a clash. How do I reenter the world of myself as a little boy—the child I call Little Moe? How do I convey the experience as it happened, before I had the adult insights gained in the forty-five years since the actual abuse? At best, I can share the facts and feelings of the abuse, describe its impact on me, and offer some reflections.

CONFUSED LITTLE BOY

I begin my story by allowing Little Moe to tell us about those years of abuse:

One afternoon I was called from my sixth-grade classroom by Father B. He said he needed help stuffing envelopes for an upcoming raffle. I was excited

about being chosen to help the parish priest. He led me to his quarters in the rectory, gave me all the material I needed, and left the room.

Later he returned, and that is when it all began. He hovered over me as though to check how I was doing, and he began fondling me. I immediately felt limp, on the verge of fainting. I didn't know what was happening. I felt myself weakening. Father B smiled nervously as he held me from falling. "Don't be afraid, everything will be okay," he reassured me. I don't remember what happened afterward, except that I continued stuffing envelopes and eventually left the rectory for home.

"What am I going to tell Ma when I get home?" I thought. "I can't tell her what Father B did to me. How am I to explain my being late?" I don't recall what I said to my mother, but I am sure that I did not mention the fondling.

That afternoon marked the beginning of a series of episodes that ranged from casual meetings in the sacristy or the rectory office, during which Father B would press me to himself, to more explicit and prolonged forms of abuse in his study and bedroom. I have vivid memories of those frightening times. They flash before me as I write.

I was always confused and scared when Father B called me to his quarters. He continued to make light

of the trauma I experienced. He seemed to convey that he was doing something good for me. I figured that having such encounters must be the way kids learned about "the birds and the bees." Sex was the dark secret that was never talked about in the home or the classroom; it was only alluded to, with much shame, guilt, and suspicion. The only place where I could share my questions and concerns about sex was the confessional—and Father B was my confessor.

The situation was complicated by his many visits to my family's home. As altar boys, my brothers and I attended Sunday-evening vespers with our father. After vespers, Pa often invited Father B home for a visit; my mother loved to hear him play the piano and sing. This meant that I sat next to Father B in the front seat during the drive home, which gave him a chance to be "affectionate." On some level I felt special being close to the priest and receiving more attention from him than my brothers did.

The abuse, as best I can remember, lasted about two years. I felt caught, not knowing where to bring the secret I held inside, until one day I overheard my oldest brother saying to my parents, "Father B is doing something wrong to me."

Before I knew it, I blurted out, "Yes, he's been doing the same thing to me!" My parents appeared shocked, frozen in disbelief. I was told later that my father went to the bishop, and only recently I learned that he also confronted Father B. Nothing was said to me, nothing was done, and I didn't say another word about it—not even to my brother.

The abuse did not end there. I left for the seminary after the seventh grade, at the age of 13. Life there delivered me from Father B. During our fall retreat we were invited to choose a confessor/spiritual director. I chose Father P, who appeared to be quite serious and holy—someone I could trust. Eventually, I gathered the courage to bring up the subject of Father B's abuse. I will always remember Father P's response after I had confided to him the dark secret of what my parish priest had done: "Offer your communions for him." And so I did, thinking that was the right thing to do, although it left me somewhat confused. Only much later would I know the full impact of that statement.

Something else happened. Father P was the priest in charge of the infirmary. Whenever I complained about anything, from a headache to stomach cramps, he instructed me to lie on a bed, drew the curtains, proceeded to probe my stomach, and ended by examining my genitals. I trusted that this was the procedure he had to follow to check me out, yet I thought it strange that regardless of my symptoms, he finished by fondling me. But again I trusted, and again I was confused.

From then on I lived with much anxiety, shame, confusion, fear, guilt, and fascination about anything sexual. Whenever someone made reference to sex or told an off-color joke, I immediately got red in the face; however much I tried, I could never stop the blushing. That always puzzled me.

A door closed behind me, a heavy lid that clamped down tightly on my past. I was buried with the dark secret I carried inside. From that time forward, I never spoke of the abuse with anyone.

THE LOST YEARS

Now, as I reflect on the years of abuse and the years that followed, and as I try to recapture the feelings I experienced then, the following words come to mind: buried, isolated, numb, afraid, afraid of being cared for, afraid of someone coming close, cold, lonely, lost. Images that convey those feelings include a barren desert; a dead tree in a field; an empty lot; a long, lonely road leading nowhere. I identify with the feeling expressed by the psalmist (Ps. 102:6–7): "I live in a desert like the pelican, in a ruin like the screech owl; I stay awake, lamenting like a lone bird on the roof." But I did not lament aloud, for fear of attracting attention. I was like an abandoned house in an out-of-the-way place—unnoticed, with windows and doors boarded up.

At 14 I died, and nobody was there to mourn; I was lost, and nobody was there to look for me; I was abandoned, and nobody cared—not even my mother, who didn't as much as turn to me when I acknowledged the abuse. Without knowing, I too turned away and left Little Moe behind. I had learned my lesson well: I didn't need caring. I was "the bad one." A scene from one of my dreams illustrated that vividly: I saw a man sitting at a table, pointing a scolding finger at a little boy seated across from him. The dream revealed that I was the scolding adult, and the boy was the young me.

I was a robot, mechanically doing what I was supposed to do, often borrowing from others their thoughts and opinions, and always trying to please. I lived with the pervading question, "What will others think or say?" I was scared but didn't allow it to show. I was lonely but appeared outgoing and happy. I lived in a low-grade depression but appeared as though everything was okay. When someone asked how I felt, I responded somewhat elusively, unaware that I was feeling nothing. It was as though I stood guard, stiff, at attention and in control, protecting someone inside. Control covered my anxiety and my defensiveness. I had grown adept at hiding and protecting myself from anyone trying to enter and discover what was happening. I shut down to the point

that I couldn't and didn't feel anymore. I didn't hurt or feel hurt. I couldn't feel loved either, although I knew that many people did indeed love me. I kept them at a safe distance. I didn't know how to be intimate. I didn't realize how hard I worked to protect myself.

CHOICE OF VOCATION

I entered the seminary at age 14 to become a priest. My older brother had preceded me, as had two uncles. I asked myself many times why I had chosen this vocation, which was so connected with the abuse. My best explanation is that the priesthood represented recognition and at the same time provided me a place to hide. I could hide behind the role and the functions performed by the priest. As long as I abided by the rules, I was safe.

Celibacy provided more protection, in that I could avoid the demands of intimacy that married life required. I could hide feelings that a spouse might have challenged me to recognize and address. Whenever someone got too close, I raised a cold wall and became distant. I was scared. Sexuality can represent something warm and close, yet my experience had made it an expression of violence.

Being a priest provided me the opportunity to serve others. As long as I poured out my energy for others, I had a legitimate excuse for not looking inside. In my religious community, I could easily return to the privacy of my room to deal with the hurt inside. Nobody seemed that interested in what was really happening within me, and I had little inkling of my own turmoil. My usual response to "How are you?" was "Okay." I did rather well at hiding behind the mask I wore.

MY JOURNEY HOME

The image of Jesus knocking at the door in Revelation (3:20) symbolizes the process of recovery for me. Initially, as I prayed that passage, I could not visualize Jesus standing outside, let alone knocking, nor could I see others doing the same. Now I realize that over the years, hundreds of relatives, friends, strangers, and workshop leaders and participants knocked persistently at my door until I became free enough to open it ever so tentatively. Among them, the most persistent was Little Moe, who from the inside persevered in demanding my attention and care. He offered me a hopeful symbol during my darkest hours. I imaged him as a 9-year-old boy, full of spunk as he jumped onto his bike in springtime, excited about school and play. This recurrent symbol of life proved to be his most powerful gift.

There were "big events" that startled me, along with the ordinary ones that persistently nudged me on my way. There was a spiritual director who led me to the power I had lost. Many times I left his office mumbling, "Why didn't he tell me clearly what to do and how to do it?" He broke through my ingrained tendency to "borrow" from others and patiently invited me to claim my autonomy.

Many people stayed with me and searched with me during those fumbling years. There were the many widowed and divorced participants in the Beginning Experience workshop, who openly shared their broken lives after the loss of a spouse. They invited me into their painful journeys and gave me permission to share the broken parts of my own life. There were the poor who gravitated toward the McAuley House soup kitchen in South Providence, Rhode Island, for their noon meal. I was there to serve them, and in exchange they touched me deeply through their familiarity with suffering and rejection. They helped me get angry with God and showed me how much God was with me. There were the Phils, Jims, Paulettes, Stellas, Blanches, and Georges who, in their unique ways, showed me the image and presence of God.

Of the many stories about the people of McAuley House, there is one I would like to share here. One day, as I was celebrating mass, a man named George blurted out, "Where was God when I had to kill people in Vietnam?" I began responding along the lines of God's permissive will, but my words had little impact on George or the other participants. As I was speaking, I noticed a woman named Terry quietly putting her arm around him, and a man named Jim saying simply, "Hang in there, George." The clash of my response with theirs stayed with me until I began to hear what they were saying. Terry and Jim did not know the answer any more than George did, but they told him they were with him in the question. They helped me believe that God was with me throughout those lost years, even though I did not experience his presence. I continue to trust that truth.

The event that began my journey home took place during a directed retreat in the summer of 1977. During the opening night, I dreamed that a man was holding me from behind and that I was trying to extricate myself from his grasp. I told the dream to my director. The connection with the abuse surfaced, and I began to tell him my story. As I described the experience, he reacted with great anger toward the abuser. That startled me. I wondered, "Why is he so angry?"—and I knew then how far away I had moved from the trauma of the abuse. Later I discovered how far away I had moved from Little Moe. I continued to deal with the issue during that retreat, without

making any significant progress. I meditated on the cure of the leper in Mark (1:40–45) but could only begin to ask for a cure and could not think of Jesus as “feeling sorry . . . stretching out his hand and touching me.” That retreat set the agenda for the long, painful journey ahead.

Other retreats and much spiritual direction followed, and then I decided to seek counseling. I had thought of it often and had even gone for an intake interview and discussed the choice of a counselor. But I had put it off, using the excuse that I was too busy working two jobs. Besides, I had reasoned, counseling would cost my community too much money.

Finally, I made an appointment—despite my resistance, which covered a tremendous fear of having to return to the abuse. I didn’t know what to say; I didn’t know what I was feeling; I didn’t know I was numb. I dreaded going but managed to hide my fear.

Slowly, counseling provided me with insight about the abuse. One significant interview verified my strong tendency to please. My therapist, probably in desperation, asked me to lie on the couch. I complied. Then, because I couldn’t see her, I realized how much I wanted to watch her nonverbal expression so that I could respond to it in a way that I thought would please her.

The therapy ended when I moved to the Midwest, and I thought I had completed the journey. I got so involved in my new ministry that I put off spiritual direction for over a year and put self-care on the back burner. Living alone and having to cook and clean forced me to care for myself in a new way. It also forced me to face the persistent loneliness I had felt for so many years. The newness of my ministry and my location had not taken that away.

In April 1988 I suffered a heart attack. It came as a total surprise. A nurse in intensive care leaned over me and said, “I’m your nurse, and I’m going to take care of you.” I was very touched by that and submitted to being cared for. The heart attack made me reflect on the stress I had carried for so many years. During my recuperation, I began to connect the effects of the abuse to the heart attack. My body was telling me forcefully, “You need to pay attention. You need to look at the way you live. You need to care for yourself.”

The nurse, Karen, who is now my wife, persisted in caring for me and supporting me at that critical time, as she has since. She was able to break through the cold wall of distance and resistance that I had managed to put up.

A series of workshops offered me new insights and showed me new ways to move toward recovery. In one workshop I was introduced to making drawings of my experience, which forced me to work out of my

right brain. I made an appointment with the workshop leader to follow up on this new process. On a monthly basis, I submitted my drawings to her. Some of them didn’t make any sense to me. It was only when she made her observations and raised a few questions that I began to notice themes emerging. Vivid red colors indicated that a powerful inner force was trying to make its way out from under layers of resistance and darkness. I later identified that force as Little Moe, demanding to be heard.

Another workshop helped me see more clearly how the abuse, besides being an expression of violence, had robbed me of my innate power. I felt called to reclaim that power, despite the fears that had held me captive.

A workshop for sexually abused men gave me the sense of solidarity with other victims that was so important in my recovery. Mike Lew’s book *Victims No Longer* and the stories of other abused men gave me the words to understand the abuse. I began to comprehend the depth of the isolation in which I had been buried from the moment Father P told me to offer my communions for Father B, to the time that I dreamed of the man holding me.

Ongoing spiritual direction sustained me during those years. In one significant session, I casually mentioned to my director my sense that “Jesus had crossed the line.” I didn’t know why I had used that phrase, but I felt its impact immediately as I spoke it, and I began to cry. “Why am I crying?” I asked. “Jesus crossed what line?” Then I realized that the line had something to do with the abuse. I had experienced myself being alone on one side; my parents, the priest/abusers, the church, and God had been on the other side. When I sensed that Jesus had crossed the line, it meant that Jesus had finally broken through the thick wall I had built when I felt that nobody was there to care for me, that nobody would ever be there. That crossing was a significant grace.

Another important moment occurred when I read an article by Father William Barry, entitled “God’s Sorrow: Another Source of Resistance?” (*Review for Religious*, November/December 1989). Though I had been a member of LaSalette, a religious order whose charism revolves around the Tears of Mary, I had never applied those tears to myself, much less to my experience of abuse. As I read on, I was able to recognize God’s sorrow for me. Had God also crossed the line? Had I finally allowed God to touch me in that way? Could it be that God was sad about what had happened to me? Was God also angry about what had happened? Those questions, sown within me, surfaced not long afterward as I walked the streets alone on a dark, raw autumn evening. I couldn’t hold in the tears. As I cried, I looked up

toward Heaven and cried out aloud to God, "Are you crying? Are you crying with me? Are you angry?" It was then that I began to know that God had crossed the line. That line was no longer a source of resistance; it was now a source of union.

My sabbatical year in 1991 was a precious gift. I was forced to care for myself full-time. I sought therapy once again and continued spiritual direction. The raw feelings around the abuse began surfacing. I was now moving from insight to feeling, and I could no longer stifle or hide what I felt. Many times I had to leave the rectory at which I lived to seek a secluded place to wail, cry, and scream until I was exhausted. I spent most of my sessions in therapy crying and yelling my rage. The therapist simply and supportively repeated, "Let it out. It's okay." I asked myself when it would all end. I had finally found a safe place and someone to receive my pain so I could be freed from years of accumulated hurt.

My directed retreat during the summer of 1991 figures among the most powerful experiences in my life. During a solitary meditation in a grove of pines, I gathered a few close friends together in my imagination, and we returned to the scene of the abuse: the rectory. I was able to climb the long spiral stairway leading to my abuser's room. I was able to confront my abuser, yell at him, tell him how he had hurt me, and slap his face. I felt a tremendous relief, a feeling that a heavy burden was lifted. I regained a new power; I was no longer his victim. Then I entered into the following dialogue with Jesus, which I recorded in my journal:

MOE: Jesus, you've been so quiet throughout this. What is going on?

JESUS: I've been with Little Moe ever since he was abused. I've protected him, shielded him; especially, I have held him in my arms. What my father said about shepherding, I've done, quietly. I myself shepherded this little guy. I've been with him all along the way. Remember my name—Emmanuel—you've always liked that name. That's who I am. Your friends at McAuley House reminded you of my name.

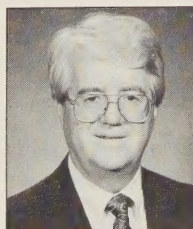
MOE: I don't have to explain anything. All I want to say is, Thank you very much. I appreciate how you have been with me in the pain, the fear, the conflict, the paralysis, the isolation, the powerlessness.

JESUS: What I want most for you today is that you be free from all your pain—free at last—free from the bur-

den, the bondage. And I want to give you back your power—your innocence, your spontaneity, your sense of joy. I give it to you very simply, in the ordinariness and awesomeness of this day and this place.

As I walked away from that place under the pines, I felt surrounded by a great crowd of friends who had journeyed with me, and I cried tears of gratitude for all of them. I approached a huge pine tree that had been struck by lightning; it had a deep wound in its side. I saw Little Moe standing beside me, saying, "Thanks, Moe, for living through all these years." I saw myself in the wounded pine. I moved toward it and embraced it for a long while, crying tears of relief and joy. I noticed another pine next to it, also wounded by lightning. I could only imagine that it represented Jesus on the cross, because to its left a third tree stood wounded. I went to Jesus, hugged him, put my hand in his open wound, and sobbed. The other tree represented the abusers, and I couldn't move toward it. I stayed a long while, simply receiving the power of the experience.

Among all those who have supported me, I especially want to honor Little Moe. When I grew weary on the journey home, he supported me and proved to be a tough little guy. He kept alive in me the image of himself before the abuse: a 9-year-old boy getting on his bicycle, riding to school in the spring. Though he was buried long ago when he was told to offer his communions for his abuser and thus given the message to care for his abuser, he survived and came to life again. As Mark Matousek writes in "Boy Wonder" (*Common Boundary*, March/April 1994), "The triumph of experience is to regain consciousness of innocence, to enter into that childlike domain with adult consciousness, aware of time and death and heartbreak, but also aware of what the Sufis call the eternal springtime, the childlike freshness of the heart of every second."



Maurice J. Proulx, M.Div., has a private practice in spiritual counseling and consultation in Springfield, Massachusetts. He is a certified graduate of the Center for Religious Development in Cambridge, Massachusetts.

BOOK REVIEWS

Intervention Skills: Process Consultation for Small Groups and Teams, by W. Brendan Reddy. San Diego, California: Pfeiffer & Co., 1994. 225 pp. \$59.95.

Clergy and religious frequently work as facilitators and process consultants to groups such as councils, committees, and teams. In doing so, they are working in a helping role to enable those groups to improve their own ways of working or to help solve particular problems the groups may be experiencing. I am frequently asked if there are any good books that would help someone in such a role to conceptualize what may be happening in a group and to understand the role of the consultant/facilitator, as well as provide guidelines and structures for intervention. *Intervention Skills: Process Consultation for Small Groups and Teams* is such a book. As the author states, it "is written for anyone who has a role and responsibility in small groups" and "primarily targets the person in contracted role as group process consultant . . . who has primary responsibility for the functioning of the group, at least temporarily." The book builds on the immensely influential work of Edgar Schein, who created the theory and practice of process consultation, and focuses specifically on work in small groups—what Reddy calls "micro process consultation."

The book contains nine chapters, with three case examples followed throughout. The theory and philosophy of process consultation are explained. There is a chapter on one of the key concepts of group work, the dual focus on task and maintenance issues—that is, how the group goes about its task and how it maintains a spirit of cooperation among its members. The phases through which a consultant-client relationship travels are examined so that the issues in early contracting phases are distinguished from those in the working and termination phases. Critical issues are discussed in detail, including the entry of the consul-

tant into the group in a helping role, expectations surrounding that role, and the formulation of the contract.

The types of interventions and the depth at which they are aimed are portrayed through a typology of issues likened to the layers of an iceberg, ranging from overt task and maintenance issues to covert needs and the unconscious. The iceberg concept is a useful and practical tool for group facilitators. Choice of intervention is grounded in such considerations as the type of group, the nature of the task, the life of the group, its stage of development, and its psychological awareness.

A novel construct in this book is a framework of four stages of group development, from the consultant's perspective: setting it up, working it through, production/presentation delivery, and closure/termination. This framework parallels the phases of consultation common in many texts on consultation theory and practice and is useful for helping consultants understand what the issues are at a particular phase. Another valuable chapter is the one that articulates the core competencies required by someone working in the role of process consultant. In order to work effectively with small groups, that individual must be competent in underlying theory, behavioral skills, intervention skills, and self-knowledge. The final chapter is a potpourri of hints, practical dos and don'ts, common questions, and the author's answers to those questions.

Unfortunately, this book does not refer to or address intergroup processes. The work of groups in organizations is typically intertwined with the work of other groups. One group may set the goals and tasks for another group, or one group's work may be impeded by another group's ineffectiveness. Groups may have delicate or conflictual relationships with each other. Groups in organizations need to be able to build good relationships with others groups and to manage intergroup conflict and competition. The group process consultant needs to be aware of how a particular client group is affected by other groups and must know that task and maintenance issues are not the only factors affecting group performance and cooperation.

Without a doubt, the cost of *Intervention Skills* will be a concern to many; it is hoped that it will not inhibit those who would benefit from the book. All in all, this is a very practical volume that will be of great value to those who work at helping groups perform more effectively.

—David Coghlan, S.J., Ph.D.

Discovering Common Ground, by Marvin R. Weisbord and others. San Francisco, California: Berrett-Kohler, 1992. 442 pp. \$24.95.

For the past twenty years or so, religious congregations, dioceses, and many other organizations have utilized assemblies as mechanisms for the progress of strategic direction and the development of commitment to change. An assembly is a gathering of a substantial membership of a congregation/province/diocese/organization (several hundred people may be present) over a number of days (or longer) to discuss key issues, with a view toward generating commitment to a specific direction. In an assembly, the whole system is put on view: its past (where it has come from; its history, traditions, successes, failures); its present (what is happening now; how the past, present, and future are perceived; the members' experiences and feelings); and its future (where it wants to go; where it can go). The members can view the total picture and respond to it. While many people have a great deal of experience with assemblies, little has been written about the dynamics and processes of such large gatherings.

Discovering Common Ground, by Marvin Weisbord and thirty-five other contributors, is a book about organizational gatherings, which the authors call "search conferences." Its subtitle is "How Future Search Conferences Bring People Together to Achieve Breakthrough Innovation, Empowerment, Shared Vision, and Collaborative Action." The stated purposes are (1) to show how to use strategic conferences to discover common ground and imagine future ideals; (2) to suggest methods of discovery, analysis, and dialogue that broaden global perspectives, expand horizons, utilize self-management, and lead to committed action; and (3) to build on a bedrock of democratic social values and core concepts rather than simple task-focused techniques.

Part 1, on methodology, comprises five chapters that present the origins and core values of search conferences (with references to the work of such major

organizational theorists as Ron Lippitt, Eric Trist, and Fred Emery) and cover how to build collaborative communities. Part 2, with six chapters, focuses on underlying theory, presenting a five-step methodology for using conferences in a context of rapid change. Addressed in this chapter are commitment building, the process of search conferences, and the core issues of creating dialogue. Parts 3, 4, 5, and 6 of the book present fourteen examples from industry, health care, education, public utilities, and community development, taken from around the world. Part 7 is devoted to the work of consultants, facilitators, and managers of search conferences. Part 8 indicates some of the pitfalls of using search conferences, and Part 9 points to future directions and issues.

This book is a key resource for those involved in the design and running of renewal conferences, such as assemblies. It will benefit members of organizing committees and those employed as consultant/facilitators.

—David Coghlan, S.J., Ph.D.

Pastoral Counseling and Personality Disorders, by Richard P. Vaughan, S.J. Kansas City, Missouri: Sheed and Ward, 1994. 168 pp. \$15.95.

Richard P. Vaughan, a clinical psychologist and Jesuit priest with over twenty-five years of pastoral and psychological practice, has assembled a valuable manual on personality disorders. This guide is especially suitable for pastoral counselors and similarly useful for pastoral care ministers (e.g., spiritual directors, hospital or prison chaplains, campus ministers, social workers, and members of formation teams). *Pastoral Counseling and Personality Disorders* also doubles as a resource to help mental health care professionals and family counselors understand the part religion plays in the lives of patients suffering from personality disorders.

The specific purpose of Vaughan's work is to help pastoral counselors be more competent in ministering to people hampered by personality disorders. According to the *Encyclopedia of Psychiatry*, between 5 and 15 percent of the citizens of the United States manifest some kind of personality disorder. In light of these percentages, how does the minister recognize and distinguish among various mental disorders? What measurements can one use to assess a person's level of impairment? How does the minister

counsel individuals afflicted with various personality disorders? Who should be referred to therapy, and what type of therapy is appropriate? Vaughan addresses these key areas of professional concern in his book.

Vaughan makes technical material easily comprehensible. He illustrates the theory of each chapter with case studies, reinforced by statistical research. The author excels in drawing distinctions and delineating boundaries. He covers the characteristics and intensities of psychological disorders, indicates the types of therapeutic care required, and provides guideposts to assist the pastoral person in determining the limits of his or her own competence.

The introductory chapters establish the foundations for the rest of the book. Chapter 1 treats the following topics: personality, the classifications of mental problems, the significance of religion, the role of faith, the nature of pastoral counseling, and the art of referral. Chapter 2 establishes important understandings of personality development theory, personality traits and disorders, and differential diagnosis. The chapter concludes with brief descriptions of eleven basic types of personality disorders that are addressed in subsequent chapters: dependent, passive-aggressive, narcissistic, histrionic, schizoid, avoidant, antisocial, obsessive-compulsive, paranoid, borderline, and schizotypal.

Each of these chapters begins with a case study, followed by a description of the disordered behavior and a listing of characteristics according to the

Diagnostic and Statistical Manual, third edition, revised (*DSM-III-R*). The second section of each chapter examines how the disorder affects the person's faith development and his or her image of God. Each chapter concludes with suggested pastoral counseling strategies, as well as discussions of the likelihood of success and the benefits of various types of referral (e.g., psychoanalysis, cognitive or behavioral therapy, chemical-assisted treatment). Vaughan displays a sober, informed wisdom in his approach to highlighting the advantages and limits of pastoral counseling.

The chief value of these analyses is that they provide the minister with an easily digestible distillation of valuable technical information on common personality disorders. The analyses will enable the minister to recognize disorders that are beyond the competence of the nonspecialist, thus providing objective norms for making referrals to mental health professionals.

Although *Pastoral Counseling and Personality Disorders* was published prior to the release of *DSM-IV*, it can easily be used in conjunction with that manual. Vaughan provides a balanced and careful blending of clinical and theological perspectives. His compact, lucid handbook serves as a rich, well-researched, and up-to-date resource for pastoral counselors, ministers, and mental health professionals.

—John P. Mossi, S.J., D.Min.

STATEMENT OF OWNERSHIP,
MANAGEMENT, AND CIRCULATION
(Required by 39 U.S.C. 3685)

1. Title of publication: HUMAN DEVELOPMENT
Publication No. 019730
2. Date of Filing: 3-8-95
3. Frequency of Issue: Quarterly
- 3A. No. of issues published annually: 4
- 3B. Annual subscription price: \$24
4. Complete mailing address of known office of publication: Jesuit Educational Center for Human Development, 127 Lake St., Brighton, MA 02135-3898.
5. Complete mailing address of the headquarters of general business offices of the publishers: 127 Lake St., Brighton, MA 02135-3898.
6. Names and addresses of publisher and editor: Publisher: Jesuit Educational Center for Human Development, 127 Lake St., Brighton, MA

02135-3898; Editor: James J. Gill, S.J., M.D., 127 Lake St., Brighton, MA 02135-3898.

7. Owner: Jesuit Educational Center for Human Development, 127 Lake St., Brighton, MA 02135-3898.
8. Known bondholders, mortgagees, other security holders owning or holding 1% or more of total amount of bonds, mortgages, or other securities: None
9. The purpose, function, and nonprofit status of this organization and the exempt status for Federal Income tax purposes has not changed in the preceding 12 months.
10. Extent and nature of circulation:
Average number of copies each issue during preceding 12 months, and actual number of copies of single issue published nearest to filing date, respectively, are as follows:
A. Total no. of copies printed
(net press run) 10,000

- B. Paid circulation
 1. Sales through dealers and carriers, street vendors and counter sales: None
 2. Mail subscriptions: 8,880
- C. Total paid circulation (sum of B1 and B2): 8,880
- D. Free distribution by mail carrier or other means: 250
- E. Total distribution (sum of C and D): 9,130
- F. Copies not distributed
 1. Office use, left over, unaccounted, spoiled after printing: 870
 2. Returns from news agents: None
- G. Total sum of E, F1, and F2 should equal net press run shown in A: 10,000

I certify that the statements made by me above are correct and complete.
(signed) James J. Gill, S.J., M.D., Editor-in-Chief